

GLOBAL LEADERSHIP
HELPING MISSION & DEVELOPMENT ORGANIZATIONS AND LEADERS
NAVIGATE THE PATH FROM BEING INTERNATIONAL TO BEING GLOBAL

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-COWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

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MAY 2016

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To my parents who have been the greatest example of global leadership I've ever known. To my children who will raise our grandchildren all over the world as they serve the Lord through the various callings the Lord gives them. To the Kigali International Community School family who allows me to live out my global leadership on a daily basis. To the Campus Crusade for Christ (CRU) family around the world that has taught me to lead globally.

To my wife Susie, who has been willing to serve with me wherever the Lord has called us. With God's presence and you by my side, I can be strong and courageous to lead His people.

86% of the world's Buddhist, Hindus and Muslims do not know a Christian.

—Todd Johnson, *The Atlas of Global Christianity*

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PREFACE

The researcher, who is and has been a missionary with Campus Crusade for Christ (CRU) for the last 13 years, began his research out of a deeply personal experience. While leading within an incredible organization like Cru, the researcher came face to face with some of the realities of an international organization that was trying to be more global. Some of these experiences left the researcher puzzled and confused as to how the organization was functioning. Some of these areas included why certain decisions were being made and how they were being made. Other areas included why certain resources were being deployed in the way they were. Also why certain strategies were being used and where did they originate from.

The researcher thought if this could happen in a world-class organization like Campus Crusade for Christ, this may be taking place in other mission and development agencies worldwide. This began a journey for the researcher to explore the difference between what it means to be international and what it means to be global. Through this research, he began to focus his efforts on areas of:

- Finances
- Staffing
- Board and Executive Leadership
- Training
- Collaboration Processes.

The researcher believes these 5 areas are not unique to the issues facing Campus Crusade, but can be found throughout many of the mission and development agencies

worldwide. If these 5 areas can be addressed, the researcher believes mission and development agencies can better accomplish their goals by becoming more global as organizations. He also believes this will allow agencies to be more effective in bringing the message of Jesus' love and grace to those who have not yet heard around the world.

Chapter 1 describes the problem mission and development agencies face in being international, and moving from international to global. Thankfully, this problem is not unique to mission or development agencies. The business world has been wrestling with these issues over the last few decades as well.

Chapter 2 describes the theological underpinnings to the areas of global Christianity, mission, development and global leadership. In this chapter, the researcher also shares key biblical texts that have been instrumental in the life of the author of this study.

Chapter 3 is a literature review of some of the key texts that have impacted the researcher. While this is not an exhaustive review, it provides the readers with a good grasp of some of the important texts that were used.

Chapter 4 shares the project design the researcher used. The researcher utilized both a semi-structured interview and a survey. This chapter also describes characteristics of who was involved in the research.

Chapter 5 describes the various outcomes of the research. Additionally, the researcher shares his findings for each area that was considered. The researcher shares lessons that he learned, current implementations and future studies to be done. The researcher also shares some of the limits to his research.

ABSTRACT

Christians, we have a problem. “86% of Hindus, Muslims and Buddhists do not know a Christian.” How could this be? Don’t we all believe in the Great Commission? Of course we do. However, some of our practices as global leaders in mission and development agencies need to change. We need to stop thinking as though God’s work around the world is an extension of His work from my church, country or organization. We must move to allow the Gospel to go “from everywhere to everyone.” We must move from being international to being global.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Defining the Study

The landscape of Global Christianity has changed dramatically between 1910-2010. Dr. Todd Johnson and Kenneth Ross identify several of these changes in *The Atlas of Global Christianity*. In addition to the changes in Global Christianity, the world has also undergone significant changes as well. In light of these changes, mission and development organizations are seeking to adapt their strategies to more effectively execute their mission.

Between 1910-2010, the number of missionaries has increased from 62,000 to 400,000.¹ While the number of missionaries has increased, mission and development agencies are struggling to meet their own objectives and the world's needs in our rapidly changing world. With the rapid change in our world, mission and development agencies are constantly needing to adjust their strategies and structures to meet the needs of the world today. Many of these organizations are operating from an international model verses a global one. This study will seek identify how mission and development agencies can move from being international to being global to better meet the needs of the world today.

This thesis-project will define the key differences in organizations that are

¹ Todd M. Johnson and Kenneth R. Ross, *Atlas of Global Christianity 1910-2010* (Edinburgh, Scotland: Edinburgh University Press, 2009), 261.

international and global. The study will determine how mission and development agencies can become more global by establishing key factors they can follow. This study will also define key terms in the areas of global leadership that will be useful for mission and development entities. In short, this will be a seminal study in the area of global leadership for mission and development organizations. This study will allow the Church to better love God and love others throughout the world.

My Thesis: Many mission and development agencies operate from what Gundling, Hogan and Cvitkovich describe as an, “International Company: Mother Ship/Baby Ship Model as opposed to a Global Company: The Horizontal Network.²” By applying principles of global leadership, in the areas of:

- finances,
- staffing,
- board & executive leadership,
- leadership development (specifically training a global mindset),
- systems and processes to collaborate with co-workers in a location other than yours,

mission and development agencies can move from being international companies to global companies.

Merriam-Webster.com defines international as “active, known or reaching beyond national boundaries.” They also define global as “relating to, or involving the

² Ernest Gundling, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey, 2011), 79-80, Kindle.

entire world.” For the purposes of this study, international will refer to companies that serve as an extension or arm of a national company doing work in another country. This could be one other country or a hundred. The primary interaction is between the one country and the other. An example could be a hamburger franchise that started in the United States and then expanded to five other countries. These countries primary interactions are between the United States and them, not necessarily with each other. Global will refer to companies that have a connectedness and collaboration between multiple entities across cultures and nations to produce end products that serve local needs. Using our hamburger franchise as an example, these six entities, the United States and the five others, would have systems and processes in place to connect and collaborate with one another, not just with the United States.

Definitions

Here are some further definitions for key terms related to global leadership that will be critical for this study, as we look at organizations seeking to be more global, and not just international. These definitions are the author’s, although they have been influenced by many of the writers he has read:

- Global is a connectedness and collaboration between multiple entities across cultures and nations to produce end products that serve local needs.
- International – an arm or extension of a national company doing work in another country or countries.

- A global leader is a lifelong learner who has a specific God-given capacity to influence a specific group of people towards God's purposes across cultures and nations, who adjusts to changes and sees differences while accomplishing personal and organizational objectives.
- Global leadership is a dynamic and active process that leads people from multiple countries and cultures towards accomplishing the vision regardless of the multiplexities that are present.
- A global organization operates or serves multiple countries with a matrix structure where each subsidiary is deliberately sharing information and expertise with one another and headquarters, and learning from each other to best serve their customers in each country.
- Global leadership is important because the world needs leaders who are equipped to love, serve and lead the multiple cultures around the world as we deal with the effects of globalization and population growth. Leaders need to bring positive change to our interconnected global communities.
- Global mindset is what you know about other cultures/countries, your desire to learn more about other cultures and nations, and how you put your knowledge into action as you engage and interact with people from other cultures and countries.

Models/Images

When determining the differences between international companies and global companies, Gundling, Hogan and Cvitkovich do thorough job of explaining the evolution from a national company to an international company to a global company. They say:

In the corporate arena as well as within the history of many nongovernmental organizations, there is a typical pattern of evolution experienced by organizations they start with a focus on their national market and then evolve with their business toward a global presence. A firm is typically born as a “domestic” enterprise preoccupied with its home market. Later it may become an “international” company, run from a centralized headquarters that tries to replicate its operations in subsidiary locations around the world. The most complex stage of evolution is the “global” company, which consists of matrixed, inter-linked network of operations that are constantly exchanging information and expertise. This type of organization strives to balance the simultaneous need for global consistency and efficiency with the equally pressing imperative to respond to local market conditions. More simply put, along the road to full-scale globalization, it is commonly necessary to move from a “mother ship/baby ship type of structure to a model that consists of a more interdependent horizontal network, in which subsidiaries have greater autonomy while being closely linked with each other as well as with headquarters.³

As mission and development agencies continue to adjust to the rapid changes in the world, they will often find themselves somewhere on this continuum. One example would be CRU, formerly known as Campus Crusade for Christ. Bill Bright the co-founder of Campus Crusade for Christ began with a Bible study on the campus of UCLA in 1951. The ministry then progressed nationally onto 40 campuses in 15 states by 1959. Then began its first international outreach in Korea in 1958, and by the end of the 1950s it was

³ Gundling, Hogan & Cvitkovich, *What is Global Leadership*, 79-80.

active in three countries. By the end of the 1960s, Campus Crusade was active in 45 countries.⁴ Today CRU has grown tremendously and is active in 191 countries.⁵

Fareed Zakaria applies this same principle as he refers to how nations interact with one another politically. He points out, "In a post-American world, there may be no center to integrate into. U.S. Secretary of State James Baker suggested in 1991 that the world was moving toward a hub-and-spoke system, with every country going through the United States to get to its destination. The twenty-first century world might be better described as one of point-to-point routes, with new flight patterns being mapped every day."⁶ The world is changing rapidly. Whether its in missions, development, politics or business, organizations are needing to figure out what will work best to interact with their own entities and with each other to best accomplish their goals and objectives.

Project Design

For this study, I will be researching international and global mission and development agencies. Using the 5 factors of finances (funding), leadership (executive and board), leadership development (global mindset training), staffing (where are they

⁴ Judy Douglass, *Until Everyone Has Heard: the First Fifty Years 1951-2001* (Orlando, FL: Campus Crusade for Christ, 2001), 45, 141-142.

⁵ "About: International Presence," *Cru*, accessed March 12, 2015, <http://www.cru.org/about.html>.

⁶ Fareed Zakaria, *The Post-American World Release 2.0* (New York, NY: W.W. Norton, 2011), 38-39.

from) and collaboration within subsidiaries (i.e., Rwanda office & France office & Russian office) to see how organizations can move from an international model to a global model. My ultimate goal is to identify ways mission and development agencies could move from being international to being global.

I will be conducting semi-structured interviews with a leader from mission and development agencies located in Kigali, Rwanda. In light of the genocide of 1994, many of the world's mission and development agencies are present in Rwanda. These agencies also have a global or international headquarters in another country. These agencies larger companies should have subsidiaries in other countries. I will interview at least 10 and no more than 20 to gather information. The interview questions can be found in Appendix A. I will center the questions on the 5 factors listed above to try and determine if the organizations are more international in nature or more global. This should serve as a good sample size that is illustrative of the majority of mission and development agencies worldwide. Based one what is learned through this illustrative sample size, my findings may be beneficial and pertinent to mission and development agencies that are working worldwide, and not just in Rwanda.

In addition to the interview questions, I will also utilize a survey that participants can fill out ahead of time. While this will not be mandatory, this will allow me to gain insight into the respective organizations before I sit down to interview the leader. This survey can be found in Appendix B.

With the data that is collected from the interview and possible questionnaires, I will draw conclusions as to how mission and development agencies can move from

being international to being global, specifically in the 5 factors. Based on the results of the interviews I can also determine other factors that should be considered. Another option I am considering adding relates to questions about being a global leader. I may add these into the interviews and the questionnaire. This would allow me to also gather information on what are the factors that make a global leader which is an area that would be valuable and of significant interest to me.

Outcomes

In addition to the personal learning that will take place, this study will serve and equip global leaders, serving in global mission and development organizations to practice sound global leadership principles. I will begin to implement my findings within my own organization of Cru and Kigali International Community School, and then expand to others. Based on what is learned through the interview, the questionnaires and analysis, I will implement changes to how we approach finances, leadership, staffing, leadership development (developing a global mindset) and collaboration.

In addition, this project will be used to help global leaders and global organizations navigate the path from being international to becoming more global. I will use the information from this project to help develop a platform where I could help individuals and organizations that desire to move from being international to being global. This platform could include a book, teaching material and speaking material.

Assumptions

- The majority of organizations were founded in one country and then grew to multiple countries.
- The majority of finances for the global organization come from one country, most likely the founding country.
- The majority of staff for the global organization come from one country, most likely the founding country.
- The largest subsidiary of the organization is the country in which the organization was founded and where its global headquarters is located.
- The majority of leadership (executive level and board level) at the global level come from one country, most likely the founding country.
- The systems and processes the organizations have in place are not adequately allowing for cross-subsidiary collaboration.
- Subsidiaries are hearing and interacting mostly with headquarters, and not necessarily with other subsidiaries.
- The majority of organizations are operating from an international model vs a global one, as described above, either mother ship/baby ship or hub-and-spoke model.
- Mission and Development organizations can move from an international company to a global company by adopting certain practices related to factors of finances, staffing, leadership (board & executive), leadership development (global mindset) and in their systems and processes for collaboration.

- The biggest area for internal impact regarding moving from international to global will be in the area of global mindset training.

How Is the World Changing?

Shift in Global Christianity

As stated earlier, we are living in a time of rapid change. Mission and development agencies are seeking to keep pace with the changes to better execute their mission. In terms of global Christianity, we witnessed dramatic shifts in the demographics of global Christianity from 1910 to 2010. At the start of that one hundred year period, there were more Christians in the Global North than in the Global South. Today, those numbers are different. Dana Robert says, “During the second half of the twentieth century, Christianity became a non-Western religion, concentrated in the Global South.”⁷

We are seeing the center of Christianity return closer to where it began during Jesus’ time.

Christians in the Global South represented at least 50% of all Christians from the beginnings of Christianity until the year 923. For over 1,000 years after that, Christians in the Global North dominated Christian demographics. But in the twentieth century a dramatic turnaround resulted in the majority of Christians (since 1981) once again living in the Global South.⁸

Johnson and Ross go on to say that,

⁷ Johnson and Ross, *Atlas of Global Christianity*, 259.

⁸ Johnson and Ross, *Atlas of Global Christianity*, 51.

Christians were all Asian at the time of Christ, gradually become more Northern until 1500, when 92% of all Christians were Northerners (Europeans). This percentage began to decline gradually until 1900, when it was 83%. After 1900 the Northern percentage declined precipitously while the Southern rose meteorically. By 2100 over three-quarters of all Christians will be living in the South. This represents a return to the demographic make-up of Christianity at the time of Christ (predominantly Southern) but also depicts a vast extension of Christianity into all countries as well as thousands of peoples, languages and cultures.⁹

For mission and development agencies what does this shift mean? For one, it means that America and Europe are no longer the center of Christianity and no longer the majority. Therefore, strategies for mission and development agencies should take into account who could be sent, where resources could come from, and who's voices should be at the table when decisions are being made. If the practice in these mission and development agencies have been to have their resources, their laborers, and their decision-makers from the Global North, it is now time to include members of the Global South to participate.

In agencies and organizations where the center of power has been the Global North, learning to include members from the Global South, and even give them opportunities to lead will most likely take time. The rate the Global South is growing, it is imperative mission and development agencies learn to allow them to lead and serve, because in the next hundred years, the numbers in the Global South will only increase. "It is likely that by 2100 Southern Christians (2.8 billion) will be well over three times as

⁹ Johnson and Ross, *Atlas of Global Christianity*, 51.

numerous as Northern Christians (775 million)."¹⁰

In addition to leaders being invited to the decision-making tables in current mission and development agencies in the Global North, there is a need for institutions to grow in influence and expertise from the Global South as well. "The face of Christianity is changing, not only in terms of worldwide adherence, but also in terms of institutions and leadership. Gone are the times when the Christian could rely on Western (in particular, Northern American and European) theology, views of history, culture and languages. As the global Church rapidly expands in Africa and Asia, there is a growing need for theologians and leaders from these regions to bring their unique perspectives into the global Christian dialogue."¹¹ The Church as a whole needs to recognize the need for voices from the Global South to contribute to leading the way forward in this next century of mission and development work.

The Rise of the Rest

While the face and center of global Christianity has been changing, the world has been changing as well. Fareed Zakaria writes, "For most of the last century, the United States has dominated global economics, politics, science and culture."¹² I would add to this the US has also dominated global mission and development during this time also. Zakaria goes on to make the case that while the United States is still dominant in these

¹⁰ Johnson and Ross, *Atlas of Global Christianity*, 51.

¹¹ Johnson and Ross, *Atlas of Global Christianity*, 52.

¹² Zakaria, *Post-American World*, 2.

areas, other countries worldwide have also grown. He calls this the “rise of the rest.”

While Zakaria focuses on the political, corporate and social world, there are many parallels and lessons the mission and development world can learn from.

To illustrate this he writes,

Look around. The tallest building in the world is now in Dubai. The world's richest man is Mexican, and its largest publicly traded corporation is Chinese. The world's biggest plane is built in Russia and Ukraine, its leading refinery is in India, and its largest factories are all in China. By many measures, Hong Kong now rivals London and New York as the leading financial center, and the United Arab Emirates is home to the most richly endowed investment fund. Once quintessentially American icons have been appropriated by foreigners. The world's largest Ferris wheel is in Singapore. Its number one casino is not in Las Vegas but in Macao, which has also overtaken Vegas in annual gambling revenues. The biggest movie industry, in terms of both movies made and tickets sold, is Bollywood, not Hollywood. Even shopping, America's greatest sporting activity has gone global. Of the top ten malls in the world, only one is in the United States; the world's biggest mall is in Dongguan, China. Such lists are arbitrary, but it is striking that twenty years ago, America was at the top in many, of not most, of these categories.¹³

While there were many shifts in global Christianity over the last century, there were many changes happening politically, socially and economically as well. Mission and development agencies are needing to learn how to adapt to these changes. Thankfully, the business world has had to adapt to these changes as well and provide some examples for us to consider.

The rise of the rest is at heart an economic phenomenon, but it has consequences for nearly every other sphere of life...At the politico-military level, we remain a single-superpower world. But in all other dimensions - industrial, financial, educational, social, cultural - the distribution of power is shifting, moving away from American dominance. That does not mean we are entering an anti-American world. But we are moving into a post-American world, one

¹³ Zakaria, *Post-American World*, 3.

defined and directed from many places and by many people.¹⁴

As the business and corporate world learn to adapt to a post-American world, mission and development agencies must learn how to adapt to a post-Global North world. With America and Europe still providing considerable resources for mission and development, but other countries in the Global South adding their contributions as well. Mission and development firms must consider how to let countries, other than those in the global North share the space with the traditional powers. Mission and development agencies, and the Church as a whole, still need the global North to play its role. The decline of the Global North is not what we are looking for.

Zakaria goes on to describe the rise of the rest, with America still having its place as a dominant power. He writes,

The international system is more accurately described by Samuel Huntington's term "uni-multi-polarity," or what Chinese geopoliticians call "many powers and one superpower." The messy language reflects the messy reality. The United States remains by far the most powerful country but in a world with several other important great powers and with greater assertiveness and activity from all actors.¹⁵

In a similar way for mission and development agencies, we must find ways for the contributions (financial, manpower, training, institutions, etc) of the Church in America to remain, while also inviting and creating knowledge, expertise, wisdom and resources to emerge from the global South. In 2010, North America and Europe contributed more

¹⁴ Zakaria, *Post-American World*, 3-4.

¹⁵ Zakaria, *Post-American World*, 53.

than 65% of cross-cultural missionaries.¹⁶ We do not want to see that number decrease. Instead, as cross-cultural missionaries emerge from the Global North, we must find ways to support them, encourage them, and allow them to contribute an equal voice as the North American and European missionaries.

Zakaria goes on to write, "The US still occupies the top spot in the emerging system. It remains, in the words of the German writer Josef Joffe, 'the default superpower.' But, as such, it is also the country that is most challenged by the new order. Most other great powers will see their role in the world expand."¹⁷ In a similar way, as countries in the Global South see their role in the Church expand, can mission and development agencies make the necessary adjustments to this changing dynamic?

Zakaria asks a similar question to the United States in terms of politics. He asks, "Can the US accommodate itself to the rise of other powers, of various political stripes, on several continents?"¹⁸ As the "rise of the rest" continues in the Global South, can the powers in the Global North that support, influence and affect mission and development work, learn to leverage the work that is happening in the Global South for the benefit of the whole Church?

Zakaria reports on where growth is happening for multinational corporations. He says, "Large US based multinationals almost uniformly report that their growth now relies on penetrating new markets. With annual revenue growth of 2-3% a year in the

¹⁶ Johnson and Ross, *Atlas of Global Christianity*, 261.

¹⁷ Zakaria, *Post-American World*, 53.

¹⁸ Zakaria, *Post-American World*, 56.

US and 10-15% a year abroad, they know they have to adapt to a post-American world - or else lose out in it. The companies on the S&P 500 generate 46% of their profits outside the US, and for many of the biggest American names, the proposition is much higher. You might think of Coca-Cola as the quintessentially American company. In fact, it is a vast global enterprise, operating in 206 countries. "We have a factory in Ramallah that employs 2000 people. We have a factory in Afghanistan. We have factories everywhere," explains Muhtar Kent, The CEO of Coke. Nearly 80 percent of Coca-Cola's revenue comes from outside the United States, and an even greater percentage of its employees are in foreign countries. "We are a global company that happens to be headquartered in Atlanta," says Kent.¹⁹

Can mission and development organizations look to their non-headquarter nations, for growth in a same way that Coca-Cola does? Can mission and development agencies set-up systems and structures that allow for their members in the Global South to collaborate with one another and learn from one another to ensure continued growth opportunities? Can the nations where these agencies were founded, look to support fully the work and effort in the global South where the opportunities for growth are more?

Zakaria writes,

The irony is that the rise of the rest is a consequence of American ideas and actions. For sixty years, American politicians and diplomats have traveled around the world pushing countries to open their markets, free up their politics and embrace trade and technology. We have urged peoples in distant lands to take up the challenge of competing in the global economy, freeing up their

¹⁹ Zakaria, *Post-American World*, 57.

currencies, and developing new industries. We counseled them to be unafraid of change and learn the secrets of our success. And it worked: the natives have gotten good at capitalism. But now we are becoming suspicious of the very things we have long celebrated - free markets, trade, immigration, and technological change. And all this is happening when the tide is going our way. Just as the world is opening up, America is closing down. Generations from now, when historians write about these times, they might note that, in the early decades of the twenty-first century, The United States succeeded in its great and historic mission - it globalized the world. But along the way, they might write, it forgot to globalize itself.²⁰

As the global South continues to grow, with no signs of slowing down, can the countries of the Global North that sent missionaries in decades past, learn to adjust and adapt to the new faces of global Christianity? Can they learn to support and not lead? Can they learn to receive and not just give? Can they learn to learn instead of teach? Can mission and development agencies in the global North learn to learn from the work of mission and development agencies in the global South?

The Need to Develop a Global Mindset

As the world changes and mission and development agencies seek to adjust to these changes, how can they best prepare themselves to operate and function in this ever changing world? While there could be several key ways to accomplish this, one of the primary areas I propose is by learning to train themselves, individually and organizationally, in developing a Global Mindset.

Mansour Javidan writes, "Global mindset is the essence of twenty-first century leadership, and it requires people who can think globally, who can make decisions

²⁰ Zakaria, *Post-American World*, 60.

globally, and who can understand challenges and opportunities globally and how to address them."²¹ He goes on to say, "Global mindset is a set of attributes and characteristics that help global leaders better influence individuals, groups, and organizations unlike themselves."²² He defines Global Mindset as being comprised of Global Intellectual Capital, Global Psychological Capital, and Global Social Capital. Global Intellectual Capital is what you know. Global Psychological Capital is your interest in engaging and leveraging what you know. Global Social Capital encapsulates your behavioral propensities.²³

In a constantly changing world, mission and development workers need to continue to improve and work on their Global Mindset. Just as important as the skills of evangelism, microfinance or digging wells, is the ability to understand and comprehend what is happening around you with people who are different than you in an environment that is not your home. Whether you are a supervisor or not, increasing your global Mindset will be incredibly important. As members from the global North and the global South interact, learning to treat each other in ways that are respectful of each other's cultures and traditions will be very important.

All members of the organization who interact with people from other cultures and especially all level of managers need to grow their Global Mindset. Javidan says,

²¹ Mansour Javidan and Jennie L. Walker, *Developing Your Global Mindset: The Handbook for Successful Global Leaders* (Edina, MN: Beaver's Pond, 2013), 14.

²² Javidan and Walker, *Developing Your Global Mindset*, 14.

²³ Javidan and Walker, *Developing Your Global Mindset*, 370.

"Global Mindset is important for all levels of managers, from entry level to executive level, when they have global interactions and responsibilities." He continues and says,

Global Mindset is critical for mid-level managers all the way up to the CEO, but for different reasons. At lower levels of management, such as the supervisory level, their need for a high Global Mindset depends on the extent to which they are globally exposed. If a supervisor's team consists of people from different parts of the world, then yes, that supervisor needs a high Global Mindset. If a supervisor is working on a project basis with a group of people who are scattered in different parts of the world, he or she also needs a high Global Mindset.²⁴

In mission and development agencies, the opportunity to interact with people from other cultures is high. Whether that is face-to-face, through video conferencing, talking on the phone, over exchanging ideas and thoughts via e-mail or texts. The opportunity to approach and treat the person from another culture without taking into account the differences in your cultures is also pretty high. Developing a Global Mindset will help each member of the organization as they seek to work cross-culturally.

The reason mission and development personnel need to grow their Global Mindset is because most of them did not grow up in a multi-cultural setting. Javidan writes, "Most citizens of the world grow up as unicultural individuals who learn how to live and work with people who are like themselves. The global world of business today has brought many unicultural individuals together, expecting them to work in multicultural and cross-cultural environments."²⁵ If this is true in business, it is also true in the mission and development world as well. In light of this, mission and development

²⁴ Javidan and Walker, *Developing Your Global Mindset*, 22.

²⁵ Javidan and Walker, *Developing Your Global Mindset*, 25.

organizations need to spend more time, money and resources to help their employees develop their Global Mindsets.

Organizations and companies do a great disservice when they do not adequately develop a Global Mindset in their staff. Javidan writes,

Assigning someone to a global role who is unprepared or disinterested in it can have long-term effects on both the individual and the company...People who have no passion for diversity communicate that very quickly through their words, body language and expressions. This leads to an erosion of trust. Local employees and business partners may continue to do their jobs, but will interact minimally with the manager. Worst-case scenario, they decide that they will not cooperate at all. Over time, the relationships dissolve and trust becomes difficult to recover, even when that manager is replaced.²⁶

Mission and development agencies would be wise to invest time and money to help their staff and their organizations to grow their Global Mindset.

How Do We Know We Have a Problem?

With the shifts in Global Christianity, the Rise of the Rest, and the need to develop a Global Mindset, some mission and development agencies might still believe there is no problem and their way of doing things will work. Maybe. The data collected by Drs. Johnson & Ross would support drastic measures are needed for agencies to adopt as they face the next hundred years.

Data point #1: The most eye-opening numbers is that as of 2010, "Buddhists, Hindus and Muslims have relatively little contact with Christians. In each case, over 86%

²⁶ Javidan and Walker, *Developing Your Global Mindset*, 212.

of these religionists globally do not personally know a Christian."²⁷ While mission and development agencies have been hard at work, something is off in our strategies to reach non-Christians, if religionists from these three groups do not know a Christian. The remaining three data points offer an explanation as to why this number is true. The strategies of mission and development agencies are matching the results that are being seen.

Data point #2: "Over 85% of evangelism offers are directed at current Christians whereas only 2% are directed at the unevangelised." Evangelism offers to already Christians account for over 85%, Muslims receive 2.2% of evangelism offers, Hindus receive 0.9% of evangelism offers, and Buddhists receive 0.7% of total evangelism offers."²⁸ Another way to look at this same data is to say, the unevangelised receive 2% of evangelism offers, the already evangelized but not yet Christian receive 12.6% of evangelism offers and the already Christians receive 85.4% of evangelism offers.²⁹

Data point #3: In 2010, there were nearly ten times as many missionaries that are received in North America (40,200) than there were in Northern Africa (4,300).³⁰ The distribution of missionaries being sent to the unevangelised is drastically lower than the distribution of missionaries being sent to the already Christian.

Missionaries today are sent from everywhere and are received everywhere. But from the standpoint of evangelising non-Christians, one can see a problem:

²⁷ Johnson and Ross, *Atlas of Global Christianity*, 316.

²⁸ Johnson and Ross, *Atlas of Global Christianity*, 318.

²⁹ Johnson and Ross, *Atlas of Global Christianity*, 318.

³⁰ Johnson and Ross, *Atlas of Global Christianity*, 261.

countries with largely Christian populations receive relatively more missionaries than majority non-Christian countries. One dramatic example of this is Brazil (a largely Christian country), which receives a total of 20,000 missionaries, whereas Bangladesh, with nearly as many people, only receives 1,000 missionaries.³¹

Data Point #4: Christians are directing less than 1% of their giving towards unevangelised non-Christians.

At present, about 82% of Christian expenditure is dedicated to the pastoral ministries of the churches in the home countries of the givers, mostly in the heartlands of the Christian faith. Another 12% is spent on home missions in those same countries, with 5.6% going to foreign missions. Much of this money, however, is spent on work among Christians (in the case of foreign missions) or in affluent countries that already have large Christian populations (in the case of home missions). As a result, only 0.3% of total Christian expenditures is actually directed towards unevangelised non-Christians.³²

Conclusion

After understanding these four data points, mission and development agencies must be intentional to approach their work differently. Our current efforts in mission and development are not taking into account the needs of the unevangelised and what it will take to share the Gospel with them. As this study continues, it will continue to look at if operating like a global company could help mission and development agencies better achieve their goals, and allow them to do a better job of reaching the unreached. Making adjustments to the shifts in global Christianity, the rise of the rest, and training a global mindset could prove to help mission and development agencies navigate the path

³¹ Johnson and Ross, *Atlas of Global Christianity*, 261.

³² Johnson and Ross, *Atlas of Global Christianity*, 296.

from being international to being global and serving the unevangelised and not yet Christians with greater effectiveness.

CHAPTER TWO

THEOLOGICAL FRAMEWORK

Global Christianity

Global Christianity is the family of Christ's followers around the world and their collective worship to God, their intellect to share with the world and their resources to bless one another and the world. Global Christianity is the family of Christ's followers around the world, regardless of denomination, ethnicity, country or skin color. Global Christianity is not just the evangelical subset. As Dr. Todd Johnson shared with us during our third residency, "Global Christianity is not Western Christianity spread across the globe." From 1910-2010 there has been a dramatic shift in Global Christianity. In 1910, more than 80% of Christians lived in North America and Europe. A hundred years later that number has fallen to less than 40% with the majority of Christians now residing in Africa, Asia and Latin America.¹

In 2010, the number of Christians in the world were estimated to be 2,292,454,000 or 33.2% of the total population.² These include but are not limited to Catholics and Protestants, Pentecostals, Baptists, Methodists and Lutherans. Global Christianity includes the broad mosaic of God's created people from Africa to Asia to Australia to the Americas and everywhere in between that claim to worship Him.

¹ Todd M. Johnson and Kenneth R. Ross, *Atlas of Global Christianity 1910-2010* (Edinburgh, Scotland: Edinburgh University Press, 2009), 8.

² Johnson and Ross, *Atlas of Global Christianity*, 9.

They are poor, they are rich, they have different colors in their skin, they speak a multitude of languages.

Shifts in the Center of Christianity

Christianity is now represented in some shape or form in virtually every country of the world.³ As compared to 100 years ago, there has been a global shift in the center of Christianity. There are more Christians now living outside of North America and Europe than ever before. “Today, the statistical center of Christianity is located in Timbuktu! This means that for the first time since the Reformation, the majority of Christians (approximately 67 percent) are now located outside the Western world.”⁴

This shift has significant implications for the church, for missions and for theology.⁵ According to Johnson and Chung, in terms of theology, voices are and will continue to emerge along the South-Eastern trajectory. These voices tend to be more conservative in theology and moral teaching than Northern Christianity. These voices also show an equal interest in theology and social and economic issues.⁶ It is no longer the West as the church and everywhere else as the mission field. Samuel Escobar says, “Christian mission to all parts of the globe will require resources from both the North

³ Sebastian Kim and Kirsteen Kim, *Christianity as a World Religion* (London, UK: Continuum Books, 2008), 210.

⁴ Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology* (Grand Rapids, MI: Zondervan, 2007), 8.

⁵ Johnson and Ross, *Atlas of Global Christianity*, 50.

⁶ Johnson and Ross, *Atlas of Global Christianity*, 51.

and South to be successful.”⁷ In the Global South, poverty and limited access to health care are a reality. In light of this, the prayers of the people and the outworking of their faith, call for miracles and healing. The result of this is a completely different experience of the Bible.⁸

The Rise of the Global South

According to missiologist and theologian, Christopher Wright,

At the beginning of the twentieth century when approximately 90 percent of all the world's Christians lived in the West or North (i.e. predominantly Europe and North America), the beginning of the twenty-first century finds at least 75 percent of the world's Christians in the continents of the South and East - Latin America, Africa and parts of Asia and the Pacific.⁹

Here are a few descriptions on the rise of the Global South from the *Atlas of Global Christianity*:

- From the time of Christ until the year 923, the majority of Christians resided in the Global South. From 923 until well into the 20th century the majority of Christians resided in the Global North. Over the last 100 years we have seen a dramatic shift in these numbers. 1981 was the tipping point, where the majority of Christians reside once again in the Global South.¹⁰
- Between 1910 and 2010, North America's percentage of Christians decreased by 15.4% and Europe's decreased by 14.3%. On the other hand Africa's percentage increased by 38.5%.¹¹

⁷ Johnson and Ross, *Atlas of Global Christianity*, 51.

⁸ Johnson and Ross, *Atlas of Global Christianity*, 51.

⁹ Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP, 2006), 38.

¹⁰ Johnson and Ross, *Atlas of Global Christianity*, 51.

¹¹ Johnson and Ross, *Atlas of Global Christianity*, 56.

- Of the countries with the fastest Christian growth between 1910 and 2010, six are in Africa (Burkina Faso, Chad, Burundi, Rwanda, Central African Republic, & Ivory Coast) and four in Asia (Nepal, Saudi Arabia, United Arab Emirates & Oman).¹²

Lamin Sanneh describes the rise of the Global South this way, "Christianity has not ceased to be a Western religion, but its future as a world religion is now being formed and shaped at the hand and in the minds of its non-Western adherents. Rather than being a cause for unsettling gloom, for Christians this new situation is a reason for guarded hope."¹³

Samuel Escobar and Walter Buhlman describe the Global South as the Third Church. Buhlman says that,

During the first hundred years of church history [the church was] under the aegis of the Eastern Church, also known as the Orthodox Church, in the Eastern half of the Roman Empire. Then during the second millennium the leading church was the Western Church in the other half of what used to be the Roman Empire... Now the Third Millennium will evidently stand under the leadership of the Third Church, the Southern Church.¹⁴

Evangelism within Global Christianity

"To be Christian is to be obliged to engage the world, pursuing God's restorative purposes over all of life, individual and corporate, public and private. This is the

¹² Johnson and Ross, *Atlas of Global Christianity*, 56, 58.

¹³ Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity* (New York, NY: Oxford University Press, 2008), 140, Kindle.

¹⁴ Samuel Escobar, *The New Global Mission: the Gospel from Everywhere to Everyone* (Downers Grove, IL: IVP, 2003), 15-16.

mandate of creation.”¹⁵ Over this 100-year stretch, there were tremendous advances made both by Christians and non-Christians in all facets of society. Heroes like Martin Luther King, Jr. and Mother Teresa took their cues from the incarnation and humanity of Jesus Christ.¹⁶

David Bosch recounts the words of Eugene Smith in summarizing the many accomplishments of the missionary movement.

The missionary movement made a prime contribution to the abolition of slavery; spread better methods of agriculture; established and maintained unnumbered schools; gave medical care to millions; elevated the status of women; created bonds between people of different countries, which war could not sever; trained a significant segment of the leadership of the nations now newly independent.¹⁷

During the period of 1910 – 2010, there has been the re-emergence of Christianity as a global entity. Daniel Jeyaraj says, “Comprising one-third of the global population, it is now represented to a greater or lesser extent in all the countries of the world. It is also the most pluralistic living religion, because at any given time people worship Jesus Christ in the greatest number of languages, reflecting the diverse cultural contexts in which Christian faith finds expression.”¹⁸ Christianity grew in a significant way. In many ways it transcended culture, language, ethnicity and nations.

¹⁵ James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York, NY: Oxford University Press, 2010), 4.

¹⁶ Johnson and Ross, *Atlas of Global Christianity*, 55.

¹⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission, Twentieth Anniversary Edition*, (Maryknoll, NY: Orbis Books, 2011), 294.

¹⁸ Johnson and Ross, *Atlas of Global Christianity*, 55.

Part of the reason for this re-emergence in Global Christianity has been the tremendous strides that have been made in terms of evangelism. In 1910, 46 percent of the world was considered evangelized. In 2010, this number grew to 70.7 percent.¹⁹

While there is significant reason to celebrate more people hearing and being given a chance to respond to Christ's life-changing message, this came against the backdrop of some negatives for Christian missions. The effects of colonialism, materialism and manifest destiny all played a damaging role for the legacy of Christian missions. Christian missions agencies and its missionaries thought of themselves as being superior culturally and were tied too closely to their sending countries.

As a result of the Enlightenment, and the scientific and technological advances that resulted, the West was at a distinct advantage over the rest of the world in many areas. "As it considered itself to be the master of all fields, this feeling of superiority also rubbed off on the religion of the West, Christianity. As a matter of fact, in most cases there was no attempt to distinguish between religious and cultural supremacy – what applied to the one, applied equally axiomatically to the other."²⁰

Bosch says,

The problem was that the advocates of mission were blind to their own ethnocentrism. They confused their middle-class ideals and values with the tenets of Christianity...They were, therefore, predisposed not to appreciate the cultures of the people to whom they went – the unity of living and learning; the interdependence between individual, community, culture and industry; the profundity of folk wisdom; the proprieties of traditional societies – all these were

¹⁹ Johnson and Ross, *Atlas of Global Christianity*, 308-309.

²⁰ Bosch, *Transforming Mission*, 291.

swept aside by a mentality shaped by the Enlightenment which tended to turn people into objects, reshaping the entire world into the image of the West.²¹

The Western missionary movement not only carried with it the assumption of Western cultural superiority, “but also from the conviction that God, in his providence, had chosen Western nations, because of their unique qualities, to be the standard-bearers of his causes even to the uttermost ends of the world.”²² This idea is now summed up as manifest destiny. The net result of this was that it tied mission activity to country, not to God. As missionaries entered foreign lands, they entered both as God’s servants but citizens of their “home” country. Even in the political world, missionaries were viewed as sort of agents of good will. “All US presidents of the early twentieth century, from McKinley to Wilson, spoke in praise of foreign missions, which were seen as a manifestation of ‘national altruism.’”²³

The idea of manifest destiny is tied closely with colonialism. “Modern missions originated in the context of modern Western Colonialism.”²⁴ While British, French and German missionaries labored in their respective national colonies, they were both a “rearguard and vanguard for the colonial powers. Whether they liked it or not, the missionaries became pioneers of Western imperialistic expansion.”²⁵ Governments

²¹ Bosch, *Transforming Mission*, 294.

²² Bosch, *Transforming Mission*, 298.

²³ Bosch, *Transforming Mission*, 302.

²⁴ Bosch, *Transforming Mission*, 303.

²⁵ Bosch, *Transforming Mission*, 304.

praised the work of missionaries. It is no wonder then that Christianity is considered one of the major components of successful colonialism.²⁶

Samuel Escobar says,

Imperial missiology carried on missionary work from a position of superiority: political, military, financial technological. The cross and sword symbolized mission in the 16th century, commerce and Christianity symbolized mission at the height of the Protestant European mission in the 19th century. In our lifetime information technology and the gospel has come to symbolize it....Church planting and evangelization in critical areas such as Islamic countries, eastern Europe or central Asia will require a true internationalization of mission, for which a change of mind is necessary.²⁷

He adds, "There needs to be a recovery of a biblical, holistic concept of Christian mission that differentiates the gospel of Jesus Christ from the American way of life."²⁸

Often mission and development agencies still see and operate as though the US and Europe are the center of the mission and development world. They are not. The shift has taken place, and mission and development organizations need to realize that outreach and help can come from anywhere.

²⁶ Bosch, *Transforming Mission*, 305.

²⁷ Escobar, *New Global Mission*, 26

²⁸ Escobar, *New Global Mission*, 27.

86 Percent and How Global Christianity Moves Forward

Despite the expansion of Christianity, the shift of the center of gravity, and the positive contributions global Christianity has made in the world, 86 percent of Hindus, Buddhists and Muslims have relatively little contact with Christians.²⁹

Christianity is a religion that is spread person by person in local ways³⁰, so how can it be that 86 percent of Muslims, Buddhists and Hindus have relatively little contact with Christians? If two-thirds of the world is considered evangelized or Christian, how can it be that 86 percent of people from 3 of the major world religions do not know a Christian?³¹

One reason Hunter alludes to is many Evangelicals have built a world unto themselves.³² Evangelical Christians are focused on themselves – developing their faith, building their schools, having friends that look like them. To be effective in Christian missions, Christians must drastically lower the percentage of non-Christians who do not know a Christian. Christianity is a movement from the beginning of time that was about being a blessing to others.³³ Jesus reinforced this with his disciples through his life and then through the Great Commission.³⁴ It is a movement that is transferred person to

²⁹ Johnson and Ross, *Atlas of Global Christianity*, 316-317.

³⁰ Kim and Kim, *Christianity*, 211.

³¹ Kim and Kim, *Christianity*, 312-313.

³² Hunter, *To Change the World*, 87.

³³ Genesis 12:2-3

³⁴ Matthew 28:18-20.

person through the power of the Holy Spirit. Unless more Christians choose to engage with Muslims, Buddhist, Hindus, atheists and agnostics there will continue to be a discrepancy between the numbers that represent the efforts of missions and the numbers that represent the people who know Jesus.

One of the first ways to address this is by learning more about other faiths and adjusting our attitudes towards those of other faiths.³⁵ Without learning about Buddhists, Hindus and Muslims how can Christians engage them? Christians must be willing to engage with members of other faiths on a personal level: Interacting with them, asking them questions, getting to know them. If Christians can do this as individuals, as churches and communities as a whole, there would be significant change in the number of Muslims, Buddhists and Hindus who know a Christian.

Secondly, Hunter states that Christians must establish a faithful presence. Hunter says,

A theology of faithful presence is a theology of engagement in and with the world around us. It is a theology of commitment, a theology of promise. It is disarmingly simple in concept yet in its implications it provides a challenge, at points, to all of the dominant paradigms of cultural engagements in the church. At root, a theology of faithful presence begins with an acknowledgement of God's faithful presence to His followers and that his call upon them is that they be faithfully present to him in return. This is the foundation, the logic, the paradigm.³⁶

Christians engage in establishing a faithful presence because that's what God has done for them. He has pursued them, loved them, cared for them and given to them

³⁵ Bosch, *Transforming Mission*, 189.

³⁶ Hunter, *To Change the World*, 242-243.

because He is their Creator and their Redeemer. In response, Christians worship Him individually and corporately. They worship Him by being fully present to each other – those in the Christian faith and those outside the Christian faith.³⁷ They continue to worship Him by being fully present and committed to their tasks. They not only give their full attention to their tasks but try to do them excellently.³⁸ Finally, they worship God by being fully present within their spheres of influence. “Faithful presence means a constructive resistance that seeks new patterns of social organization that challenge, undermine, and otherwise diminish oppression, injustice, enmity, and corruption and, in turn, encourage harmony, fruitfulness and abundance, wholeness, beauty, joy, security and well-being.”³⁹

If believers in Christ, can establish a faithful presence to all members of the human family, in their work and in their spheres of influence, then their mission as Christians moves forward. If this takes place, it proves that Christian faith is present in society in many different levels. It is both a personal faith and a public confession.⁴⁰ Then more and more of the 86% of Hindus, Muslims and Buddhists begin to know someone who follows Christ. In turn, “the 4,000 out of 13,000 cultures that have not been reached with the gospel,”⁴¹ begin to get reached. If followers of Christ establish a

³⁷ Hunter, *To Change the World*, 243.

³⁸ Hunter, *To Change the World*, 246.

³⁹ Hunter, *To Change the World*, 248.

⁴⁰ Kim and Kim, *Christianity*, 210.

⁴¹ Johnson and Ross, *Atlas of Global Christianity*, 51.

faithful presence, then they obey Jesus command to “Go and make disciples of all the nations.”⁴²

The third and final area of emphasis for Christian mission moving forward is that it must be centered on the Gospel of Jesus Christ. “In our mission, we proclaim the incarnate, crucified, resurrected, ascended Christ, present among us in the Spirit and taking us into his future as “captives in his triumphal procession” (2 Cor. 5:14)...Unless we hold on to this, we will communicate to the world a truncated gospel.”⁴³ As Moonjang Lee notes, “The future of global Christianity will live by world evangelization.”⁴⁴

This is not to say that evangelism alone is mission. No. It means that while we learn more about those from other religions, engage into relationships with them, establish a faithful presence that allows for others to flourish, we keep at the core the Gospel of Jesus Christ. “Evangelization is, however, not to be equated with mission but is rather a dimension of mission that stands in ‘creative tension’ with other dimensions such as striving for social justice or inter-religious dialogue.”⁴⁵ Bosch maintains that evangelization is the invitational element of mission that Christians do, not to convert people, but to carry on the word and work of Jesus Christ in the world He created.

⁴² Matthew 28:18-20.

⁴³ Bosch, *Transforming Mission*, 518.

⁴⁴ Johnson and Ross, *Atlas of Global Christianity*, 105.

⁴⁵ Bosch, *Transforming Mission*, 541.

Global Mission

Global Mission is the opportunity for God's people, Global Christians, to join God on His redemptive Mission, by living out the assignments He has for them. Christopher Wright in *The Mission of God*, defines mission as, "The committed participation of God's people in the purposes of God for the redemption of the whole creation."⁴⁶ Wright also goes on to quote John Stott who said, "Mission arises from the heart of God himself and is communicated from his heart to ours. Mission is the global outreach of the global people of a global God."⁴⁷ Samuel Escobar, from South America writes, "The heart of 'mission' is the drive to share the good news with all, to cross every border with the gospel."⁴⁸

David Bosch states, "God's love and attention are directed primarily at the world, and mission is participating in God's existence in the world."⁴⁹ He invites his followers to experience His love on daily basis. Part of experiencing His love is not keeping it for themselves but sharing His love with others. Christians are part of God's world, but so are those that don't know Jesus. God's love extends to all in the world He has created.

Though followers of Christ are individuals, they are part of the body of Christ, and they are interdependent on each one in the body. We stand equal before God,

⁴⁶ Wright, *Mission of God*, 67.

⁴⁷ Wright, *Mission of God*, 67.

⁴⁸ Escobar, *New Global Mission*, 13.

⁴⁹ Bosch, *Transforming Mission*, 10.

"beyond our cultural and ethnic borders."⁵⁰ Each one has been formed uniquely with a specific gift and with a specific role, but they all belong to one body. Each one must play his part in the body, but overall the body of Christ is on display to the world. If one part of the body is doing well and another is not, then the whole body suffers.

1 Corinthians 12 explicitly teaches this. As Paul is writing to the church in Corinth, he tells them, "The body is a unit, though it is made up of many parts and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink."⁵¹ Later in the chapter he says, "Now you are the body of Christ, and each one of you is a part of it."⁵²

In 1 Corinthians 13 he shares that love is the most excellent way to connect with each other. As part of the body of Christ, as Christians respond to God's love to them, they should respond to others in love. Paul says, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails."⁵³ In Christ, believers have been given the ultimate example of love and this should be evident in global mission.

⁵⁰ Escobar, *New Global Mission*, 158.

⁵¹ 1 Corinthians 12:12-13.

⁵² 1 Corinthians 12:27.

⁵³ 1 Corinthians 13:4-8.

Christopher Wright says, “The whole of Scripture finds its focus and fulfillment both in the life and death and resurrections of Israel’s Messiah, and in the mission to all nations, which flows out from that event.” He then goes on to say, “The proper way for disciples of the crucified and risen Jesus to read their Scriptures is messianically and missionally.”⁵⁴ Throughout the pages of Scripture, God’s mission to love, care for and redeem His people through the Messiah are evident. It is seen in the lives of the Israelites of the Old Testament and in the lives of both Jews and Gentiles in the New Testament. Throughout Scripture God inviting His people to join Him in His mission is also clear.

The clearest biblical description of what God’s mission is and what He is inviting his followers into can be found in what is known as the Great Commission. For our purposes we will look at Matthew 28:18-20 and John 20:21 but there are similar versions of this in the other gospels and in Acts.⁵⁵

In Mathew 28:18-20, Jesus’s disciples have gathered on the mountain in Galilee where Jesus told them to go after his resurrection. He appears to them, some of them are worshipping while others are in shock and are wondering what is going on. He says to them, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son

⁵⁴ Wright, *Mission of God*, 30.

⁵⁵ Luke 24:47-48, Mark 16:15-16, Acts 1:4-9.

and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Jesus' disciples, both those that were present during this physical encounter as well as those who follow Him for the rest of time, engage in God's mission. They engage in God's mission under the authority of Christ. Christ, as He went to the Cross, went to the grave and rose again and was given all authority under heaven and earth. With this authority, He invites his disciples to enter into God's mission. His disciples engage in the mission not based on political authority, financial authority, educational authority or even church or denominational authority. They engage based on the authority of Christ and the invitation to obey Him.

The next part of the passage describes the core of the mission. Jesus tells his disciples that based on the authority he has been given, they are to “go and make disciples of all the nations.”⁵⁶ He does not tell them to simply go and share the good news, or what we would call today, evangelism. The task of the mission is clear, go and make disciples of all the nations. Samuel Escobar writes, “The vision of the people of God as a fellowship of disciples who have been transformed by the power of the gospel and who live in a way that challenges the values of the world is a vision rooted in the New Testament practice and reaching on mission.”⁵⁷

⁵⁶ Matthew 28:19.

⁵⁷ Escobar, *New Global Mission*, 168.

The next part of the passage details the scope of the mission. Christ calls His disciples to “make disciples of all the nations.”⁵⁸ The Greek translation of “all the nations” is ‘panta ta ethne.’ There has been much thought and deliberation about what Jesus meant. Was he talking about political nations, people groups, individuals or some combination? John Piper helps us by stating the following,

The plural “ethne” can mean either Gentile individuals or people groups. Sometimes context demands that it mean one or the other. But in most instances, it could carry either meaning. The phrase “panta ta ethne” occurs 18 times in the New Testament. Only once must it mean Gentile individuals. Nine times it must mean people groups. The other 8 times are ambiguous.⁵⁹

He concludes by saying though sometimes the use is for individuals, sometimes for groups of people, the task is clear. The Christ followers part in God’s mission is to press on to all unreached people groups until the Lord comes again.⁶⁰

At the time of Christ’s death, AD 33, the approximate location of the centre of Global Christianity was in Jerusalem. By AD 100 the centre of gravity of Christianity had moved West and North to Crete as there were followers in Southern Europe, Western Asia and India.⁶¹ The disciples of Christ that were on the mountain took literally the words of Christ to go and make disciples of all the nations. Today, believers have the privilege of continuing to participate in God’s mission to reach the world by doing the same.

⁵⁸ Matthew 28:19.

⁵⁹ John Piper, *Let the Nations be Glad* (Grand Rapids, MI: Baker, 1993), 135.

⁶⁰ Piper, *Let the Nations*, 136.

⁶¹ Johnson and Ross, *Atlas of Global Christianity*, 52-53.

The next part of the passage identifies how believers should go about the mission. Jesus says to those disciples on the mountain to “baptize them and to teach them everything I have commanded you.” As people know Christ and turn from their former gods or their former life, they are invited to be baptized into the family of God.

If baptism is self-explanatory, how does one properly teach someone “all that Jesus commanded”? There are two ways to understand this. The first is by going back to Matthew 22:34-40. Jesus is being tricked by the Pharisees and is asked the question, “Which is the greatest commandment?” He then replies and says, “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” If Jesus tells his disciples to teach others everything, and he says that these two commandments are the most important, the starting point and maybe even the ending point for teaching all that Christ commanded rests in these two commandments: teaching new disciples to love God with everything they have and teaching them to love others. This reiterates what Paul says in 1 Corinthians 13 where love is the most excellent way.

Finally, the account in Matthew concludes with an important note. He also assures His disciples that as they join Him in His mission that He is with them to the very end of time.⁶² Followers of Christ go with his authority into all the world to make

⁶² Matthew 28:20.

disciples, but they also go with Him. He is with them as they go. They do not go in their own strength. They go with Christ.

Christopher Wright summarizes the mission and the Great Commission this way, "Mission then, as articulated in the Great Commission, is the reflex of the new covenant. Mission is an unavoidable imperative founded on the covenantal lordship of Christ our King. Its task is to produce self-replicating communities of covenantal obedience to Christ among nations. And it is sustained by the covenantal promise of the perduring presence of Christ among his followers."⁶³ This emphasizes the points made above in terms of 1) going with his authority and presence (Christ's lordship and promise), and 2) going to make disciples who love Him and love others (self-replicating communities of covenantal obedience).

John 20:21 also sheds light on how believers are to accomplish the mission. In John 20:21 as Jesus is talking to His disciples, He says, "Peace be with you! As the Father has sent me, I am sending you." Jesus was sent to live among the people. He was sent to be God among humans. This is what is known today as the Incarnation. This serves not only as a mandate for mission, but also a model that emphasizes obedience to the Father fueled by the power of the Holy Spirit.⁶⁴

Believers are to follow Christ's example and be with those they are to disciple, not as superiors but as equals. They are to disciple in all aspects of life, not just cerebral

⁶³ Wright, *Mission of God*, 355.

⁶⁴ Escobar, *New Global Mission*, 25.

teaching, but matters of the heart, hands and feet. Jesus was with his disciples for close to three years. He worked with them, traveled with them and stayed with them. He taught them about God but he also taught them a way of life. In the same way, as modern day disciples of Jesus think about participating in God's mission, it is not just an hour a week discipleship appointment where you study the Bible. Instead it is inviting others to learn from your life, for you to learn from theirs and to live walking life together.

Hunter helps broaden the understanding of this by saying, "The practice of faithful presence, then, is the incarnation of a kind of leadership that realizes in the relationships we have, in the tasks we undertake, and within the actual places (both physical and social) we inhabit, the shalom that comes from God and that is God in the person of Jesus Christ."⁶⁵

As his followers understand more and more their role in God's mission, there are at least two points as to what the Great Commission is not that are worth articulating. The first is that the Great Commission is not just a call to overseas missions. Andrew Walls says, "The special history of the Church in the West in comparatively recent times has given rise to a habit of relating this text to overseas mission. In fact, Jesus gave no special commission for overseas missions....His words simply say what Jesus expects his followers to do."⁶⁶ Secondly, it is not a call to get it done today or by a certain year.

⁶⁵ Hunter, *To Change the World*, 269.

⁶⁶ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis, 1996), 48.

Jesus did not say do this, finish it and I will return. Christopher Wright aptly says, “The Great Commission is an expanding and self-replicating task, not a ticking clock for the end times.”⁶⁷ The Great Commission is God’s mission that his followers are invited to take part in. The time, hour and mode of Jesus’ return are unclear. In the same way knowing when the mission is completed, is also unknown, only God knows. The believer’s role in His mission to ‘Reach the World’ is to be obedient to His commands, to contribute their part, making disciples and being examples of His love.

Modern Challenges Facing Global Mission

There are three global realities that the Church today must face regarding joining God on His mission: Globalization, Urbanization, and Population Growth. These three realities are having a significant impact on where people live, work and dwell today.

Globalization has allowed for countries to be interconnected and interdependent in some significant ways. While there have been positives of globalization that have been experienced by some, the benefits of globalization have not been distributed evenly:

International commerce has consequences that are not always positive—many people have been excluded from global trade networks, and the very act of trade puts a burden on limited natural resources and the climate. Despite unprecedented growth in world economic output and advances in medicine and technology, there are still billions of people who do not have access to clean water, quality healthcare, a good education, or the opportunity to participate in the institutions that will dramatically affect their lives and futures.⁶⁸

⁶⁷ Wright, *Mission of God*, 35.

⁶⁸ Angel Cabrera & Gregory Unruh, *Being Global: How to Think, Act and Lead in a Transformed World* (Boston, MA: Harvard, 2012), 262, Kindle.

Urbanization is a growing reality today. More of life is taking place in and around urban centers, whether cities or towns. According to the UNFPA (United Nations Population Fund),

The global urban population rose by 1.6 billion people between 1994 and 2014. More than half the world's people now live in towns or cities. Much of this growth is taking place in slums. Between 1990 and 2010, there was an increase of 170 million people living in slums. Impoverished women and girls are especially vulnerable: they are less likely to have access to reproductive health services, education and security.⁶⁹

The size and location of cities has also changed:

In 1900 the world's largest cities would include London, New York, Paris, Berlin, Chicago, and the only non-Western city being Tokyo. By far the largest urban center on this list was London, with 6.5 million residents. If we look at the roster projected for 2015, there are no U.S. or European cities among the top 10. The largest urban areas in the world are now or soon will be places such as Mumbai and Kolkata, India; Sao Paulo, Brazil; Chongqing and Shanghai, China; Jakarta, Indonesia; Lagos, Nigeria; Karachi, Pakistan; and Dhaka, Bangladesh. Each will have a population that exceeds 15 million.⁷⁰

The most populated cities will be in the Global South.

The world's population has increased at an alarming rate. "Demographers project that in the short span of one hundred years, from 1950 to 2050, the world's population will have more than tripled from approximately 2.5 billion to over 9

⁶⁹ United Nations Population Fund News, "How Has the World Changed in the Last 20 Years?" (New York, NY: United Nations, 2014), accessed April 30, 2014, www.unfpa.org/public/home/news/20ways.

⁷⁰ Ernest Gundling, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey, 2011), 260, Kindle.

billion.”⁷¹ In the last 20 years alone, the world’s population grew by 1.58 billion people.⁷²

With this growth in population there have been various battles over the limited supply of the earth’s natural resources. The earth’s resources are considered finite and we are overusing the earth’s biologically productive land by 22 percent.⁷³ Citizens of the world are living beyond our means as a people and face the continued challenges of overusing the earth’s supply.

Mission agencies and development organizations need to offer the global leadership skills that are required to deal with issues related to the megatrend of population growth.⁷⁴ The strategies, outreaches and witness that are developed by agencies should take into account the impact of globalization, urbanization and rapid population growth that has and is taking place, as they seek to join God on His mission.

Mission and development agencies are missing something as is evident by the 86% number that was shared earlier. They are missing the heart of Jesus’ life and ministry that He desired for them – to be with others as we live. Unfortunately, there has been so much focus on the Great Commission as a task to be accomplished that the Church has been ineffective in reaching its fellow global citizens of other faiths.

⁷¹ Gunding, Hogan and Cvitkovich, *What is Global Leadership*, 189.

⁷² United Nations, “How Has the World Changed in the Last 20 Years?” accessed April 30, 2014.

⁷³ Gary Gardner, *Inspiring Progress: Religions’ Contribution to Sustainable Development* (New York, NY: W.W. Norton, 2006), 32.

⁷⁴ Gunding, Hogan and Cvitkovich, *What is Global Leadership*, 177.

Samuel Escobar describes this as “Managerial Missiology.” He says, “Its basic tenet is that Christian mission can be reduced to a ‘managerial enterprise’ thanks to the use of information technology, marketing and managerial leadership.”⁷⁵ He tells of a common experience that describes the crux of the matter:

Missionaries from a large American mission board that has adopted managerial missiology are now running up and down Latin American countries with their portable computers and programs to find the “unreached,” with no time or energy left to relate with their denominational brothers and sisters about partnership in missionary service.⁷⁶

Mission and development agencies need to shift from “managerial missiology” to develop relationships with people of other faiths.

In addition to managerial missiology, the majority of resources that have been spent have been spent on the already Christian, versus the non-Christian, on the evangelized, versus the un-evangelized. According to *The Atlas of Global Christianity*,

The 13 countries receiving the most missionaries are majority-Christian themselves.....Countries with largely Christian populations receive relatively more missionaries than majority non-Christian countries. One dramatic example of this is Brazil (a largely Christian country), which receives a total of 20,000 missionaries, whereas Bangladesh, with nearly as many people, receives only 1,000 missionaries.⁷⁷

While there is work that needs to be done in the lives of the “already reached,” mission and development agencies need to refocus their attention and efforts to engage

⁷⁵ Escobar, *New Global Mission*, 167.

⁷⁶ Escobar, *New Global Mission*, 167.

⁷⁷ Johnson and Ross, *Atlas of Global Christianity*, 261.

with those of other faiths. This cannot be an add-on or a secondary strategy, this must turn into the primary area of focus for the remainder of the 21st century.

Global Development

Global development can be defined as bringing freedom and fullness of life to the broken world. God calls His people to bring the message of Good News to this broken world in proclamation and in their deeds so the world can experience fullness of life. John 10:10 says, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.” While Satan has tried to destroy every part of God’s creation, Jesus has come to redeem the world He created.

Roland Hoksbergen definition is helpful. He says, “International development work is the set of intentional efforts and activities throughout the world that are designed to help people in need improve their lives by facilitating (1) reconciliation where there is brokenness and (2) transforming growth where there is potential for creative and constructive change.”⁷⁸ In today’s world, this brokenness can be based in poverty, consumerism or child trafficking. The hope of development work is to alleviate and remove those barriers and issues that are causing the pain, and bring healing and improvement to people’s lives.

In the Christian world, there has been a divide as to how this should look. Is development gospel work or is it social action? Benjamin Fernando from Sri Lanka

⁷⁸ Roland Hoksbergen, *Serving God Globally: Finding Your Place in International Development* (Grand Rapids, MI: Baker, 2012), 89.

reminds us that, “There is not such thing as a separate individual gospel and a separate social gospel. There is only one gospel – a redeemed man in a reformed society.”⁷⁹ The two cannot be separated. To introduce someone’s heart to Jesus is to introduce all of their life to Jesus. Samuel Escobar explains the connections between social activity and evangelism. He says, “First, social activity is a consequence of evangelism....Second, social activity can be a bridge to evangelism....Third, social activity accompanies evangelism as a partner, as evident in the public ministry of Jesus.”⁸⁰

This takes its Biblical roots as God spoke to Abraham. He said to Abraham, “I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”⁸¹ Christopher Wright states this passage “injects blessing into history. It launches a mission that holds hope for the future.”⁸²

This plays out throughout the pages of Scripture as God’s blessing the people of Israel, the special nation is evident. Through Abraham and this great nation God’s blessing spreads throughout the world. Through this special people come Jesus. Through Jesus comes the blessing to the whole world. He provided salvation, healed the sick, fed the hungry, and clothed the naked and connected with the outcasts. Jesus

⁷⁹ Escobar, *New Global Mission*, 147.

⁸⁰ Escobar, *New Global Mission*, 152-153.

⁸¹ Genesis 12:2-3.

⁸² Wright, *Mission of God*, 213.

modeled being a blessing to others. Mission can be summarized as “Go...and be a blessing.”⁸³ This is what God intended for His people to be, although believers miss the mark often, just as the Israelites did.

When followers of Christ live like this, when they participate in God’s mission by being a blessing to others God is glorified. His name is lifted high. He is honored and He is praised. Hunter says, “When our various tasks are done in ways that acknowledge God, God is present and he is glorified.”⁸⁴

Richard Stearns, the President of World Vision USA describes the holistic mission of God in this way,

This “mission of God” is now our mission, and the “whole gospel,” the good news, is born out of God’s love for us and ours for Him. That love, when demonstrated to the world through acts of kindness, compassion, and justice is revolutionary; and when we become the agents of it, we make credible the message of a Savior who transforms men and women for eternity.⁸⁵

As Christ followers participate in God’s mission, it is their joy and privilege to be a blessing to others. Through this their own lives are enriched as they learn from others that are different from themselves. They grow in their understanding of giving and receiving love. Through this process, God is glorified.

⁸³ Wright, *Mission of God*, 214.

⁸⁴ Hunter, *To Change the World*, 253.

⁸⁵ Richard Stearns, *The Hole in Our Gospel* (Nashville, TN: Nelson, 2009), 69.

Advances, Setbacks and Major Issues in Development

A significant tension that has taken place over the last century is between the advances that have been made, and the abuses that have taken place at the same time. This has led to many development-related issues. Gardner describes the paradox by stating, “It seems indisputable that the 20th century offered more people in places a greater chance to fulfill their potential than in all previous human experience. On the other hand, many of the century’s advances came at great cost: the last 100 years were by far the most violent, most environmentally destructive and most wealth-skewed on record.”⁸⁶ Goodzward and Vander Vennen state it this way, “In short, the arrival of a better society by means of ongoing economic and technological progress has not lived up to expectations.”⁸⁷

The issues are vast and deep regarding development. Listed below are just a few for the reader to consider.

Issues of Wealth and Poverty

Individually, the rich have gotten richer, while the poor have gotten poorer. “In 1969 the incomes of the wealthiest 20 percent of the world’s population were 30 times higher than those of the poorest 20 percent of the earth’s people. By 1990 that gap had doubled: the incomes of the wealthiest 20 percent were 60 times higher than those of

⁸⁶ Gardner, *Inspiring Progress*, 24.

⁸⁷ Bob Goudzwaard, Mark Vander Vennen and David Van Heemst, *Hope in Troubled Times: A New Vision for Confronting Global Crises* (Grand Rapids, MI: Baker, 2007), 353, Kindle.

the poorest 20 percent. The difference factor is now 83.11.⁸⁸ That is a huge increase and certainly a gap that seems out of control favoring the rich and hurting the poor.

How could this possibly happen? On January 16, 1999, The Economist reported: "The gap between America's rich and poor has grown in the past 20 years. Whereas the average earnings of the top fifth of male earners rose by 4% between 1979 and 1996, those of the bottom fifth fell by 44%."⁸⁹ It is understandable how earnings can go up, but hard to understand how they go down, especially for the bottom wage earners.

The growing disparity between the rich and the poor is gross. It is not a matter of some people working hard and others being lazy. The playing field is completely uneven. In 1998 the world's richest 3 people had assets equal to the combined GDP's of the world's 48 poorest countries.⁹⁰

Goudzward and Vander Vennen illustrate this gap and say,

But economic growth and technological development have not solved the gnawing problem of rising poverty, despite the fact that we live in an age of unprecedented wealth. Never before has society witnessed such high numbers of addicted and overfed people living next door to millions of underfed people, even as people on both sides fear losing everything.⁹¹

There has to be a better way forward to ensure all people on earth have their basic needs met.

⁸⁸ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 267.

⁸⁹ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 2709.

⁹⁰ Gardner, *Inspiring Progress*, 36.

⁹¹ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 355.

Much of this is systematic and not individual. While G8 nations are sending significant amounts of development aid to the so called poorer countries, since 1982 the total amount of money that flows back to richer countries from poorer countries is greater than what the richer countries send to poorer countries.⁹² As mission and development agencies continue their work into the 21st century, they must seek to work on behalf of the poor to close this gap, including the systemic issues that are present.

Issues of War, Military and Security

While every country and every individual has the right to defend themselves, the amount of money and energy that is spent on weapons and arms is staggering. While there are many stats that could be shared, consider this in terms of military spending. “When the interest on past military debt is factored in, currently the US government spends over \$2 billion each day on military matters. To give a sense of scale, Bread for the World, a Christian relief organization, has estimated that \$4 billion per year in poverty-focused development assistance would cut hunger in Africa in half by 2015.”⁹³ That means that over the course of 2 days, the US government will have spent the equivalent of what could cut hunger in half in all of Africa for this entire year.

With all that is being spent, more civilians are being killed during wars. “Around 1900, about 5 percent of those killed in war were civilians; by 1990 that figure was 90

⁹² Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 270.

⁹³ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 1781.

percent.”⁹⁴ Gardner talks about this issue this way, “War-related deaths in the 20th century were more than three times greater than in all previous centuries combined, back to the birth of Christ.”⁹⁵ Given the precise abilities of modern-day weapons, one would think the numbers of “collateral damage” would be less, but the opposite has held true.

Why not cut 10 percent of the US military budget to take care of the basic needs of the world’s population?⁹⁶ The answer is complex and simple at the same time. For America, an idol of freedom has been created. Goodzward, Vander Vennen and Van Heemst say, “But when freedom becomes absolute, when freedom is not subject to the requirements of justice, mercy, compassion, solidarity with one’s neighbor, and care for the poor and for God’s good earth, then an ideology has arisen that takes on the dynamic and damning power of an alternative religious drive.”⁹⁷ Freedom has become a religion in America.

Issues Relating to Kids

Jesus warned his disciples in Luke 17:2, “It would be better for him to be thrown into the sea with a millstone around his neck than for him to cause one of these little ones to sin.” These stats from 1997 are horrifying and show that the world is not as it

⁹⁴ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 1889.

⁹⁵ Gardner, *Inspiring Progress*, 26.

⁹⁶ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 2237.

⁹⁷ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 2179.

should be:

- Malnutrition - 35,000 children (under the age of 5) die every day as a result of malnutrition or starvation [World Vision].
- Abortion - Every year 40 million children lose their lives through parental consent [UN]. This means that 29% of all children are never born.
- Family Disintegration & Abandonment - 100,000,000 children live or work on the streets of our cities [UNICEF, 1994].
- Sex Exploitation, Rape and Abuse - There are at least 1million children currently suffering under forced prostitution and another 1 million that are added to this industry each year [World Vision, UNICEF].
- War: 1984-1994 - more than 1.5 million kids were killed in wars, 4 million were disabled, maimed blinded or brain damaged and 12 million lost their homes as the result of war. 35 countries are known to have conscripted kids into their armed forces [Save the Children, 1994].
- Slavery & Abusive Child Labor - between 100 & 200 million kids are in child labor [UN Children's Fund].
- Disease: 1.5 million children are currently infected with AIDS [WHO/UNICEF, 1995]. 2 million children die each year as a lack of immunization against preventable diseases [World Vision].⁹⁸

Hoksbergen adds to these stats and says, "Sixteen thousand children die every day from hunger-related causes. Over a million children are trafficked every year. Millions have died over the last ten years in the conflict in the Democratic Republic of Congo."⁹⁹ As a society, more must be done to better protect the most vulnerable in the world, and mission and development agencies must continue to develop strategies to lead the way.

⁹⁸ Vinay Samuel and Chris Sugden, *Mission as Transformation: A Theology of the Whole Gospel* (Eugene, OR: Wipf and Stock, 1999), 411.

⁹⁹ Hoksbergen, *Serving God Globally*, 55.

Issues of Consumption, Consumerism and the Environment

There is more food, more water, more oil and more of the earth's resources that are being consumed than it is able to reproduce. This is true of individuals as well as nations. The world is on an unsustainable path. Some say we will not survive this century.¹⁰⁰ Gardner says on a national level,

Wealthy nation levels of consumption leave little room for the majority poor of the world to stake their claims to a dignified life, given the many environmental thresholds that are already being crossed. Consumerism in developed countries appears to have two speeds - fast and faster - and nobody has figured out how to slow this train before it creates an environmental and social wreck of historic proportions.¹⁰¹

He continues and says, "The US, Canada, Australia, Japan and Western Europe -with among 15% of the world's population - use half or more of the key resources such as aluminum, lead, copper and steel."¹⁰²

Given this behavior is not sustainable and has long-lasting consequences that will affect our children and grandchildren, why does the West keep operating as a mass consumer society both as individuals and nations? The simplest way to answer is that consumerism has become a religion.¹⁰³ It is one of the ideologies that has been built up. This is an ideology of restless commitment to unlimited material progress and prosperity in the West.¹⁰⁴ Sustainability for the West does not include the judgment of the current

¹⁰⁰ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 208.

¹⁰¹ Gardner, *Inspiring Progress*, 119.

¹⁰² Gardner, *Inspiring Progress*, 124-125.

¹⁰³ Gardner, *Inspiring Progress*, 117.

¹⁰⁴ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 1636.

realities instead it looks at economic growth and technological innovation to fulfill itself in the future.¹⁰⁵ Dewi Hughes, describes it this way,

This is what Augustine of Hippo called the city of this world - the ungodly exercise of power that manifests itself in an empire building mentality on all levels of society. The dominant expression of this empire in our day is globalized free-market capitalism with its economic and military heart in the USA. The ideology it espouses is "freedom" and "democracy" but it is freedom to worship Mammon and the religious expression of this worship is consumerism.¹⁰⁶

Will the West, and rising countries elsewhere be willing to stop worshipping these ideologies and deviate from the current path?

Mission and development agencies need to continue to focus its efforts on alleviating human suffering in the world today as a means of our witness for Christ. They must combine proclamation of God's word and the praxis of it. They must combine orthodoxy and orthopraxis to serve the needs of the 21st century. They must work with G8 countries to help them see that little choices made by those in G8 countries would go along way to helping people live with dignity worldwide. "Providing adequate food, clean water, and basic education for the world's poorest, for example, could all be achieved for less than people spent annually on make-up, ice cream and pet food in 2000."¹⁰⁷

¹⁰⁵ Goudzwaard, Vander Vennen and Van Heemst, *Hope in Troubled Times*, 1697.

¹⁰⁶ Jamie A. Grant & Dewi A. Hughes, *Transforming the World? The Gospel and Social Responsibility* (Nottingham, UK: Apollos, 2009), 179-180.

¹⁰⁷ Gardner, *Inspiring Progress*, 125.

Global Leadership

Global leadership is a dynamic and active process that leads people from multiple countries and cultures towards accomplishing the vision regardless of the multiplexities that are present. David Bosch incorporates the principles of global Christianity, global mission, global development and global leadership when he says,

The practice of leadership for the Christian is sacrificial in character. The quality of commitment implied in faithful presence invariably imposes costs. To enact a vision of human flourishing based in the qualities of life that Jesus modeled will invariably challenge the given structures of the social order. In this light, there is no true leadership without putting at risk one's time, wealth, reputation, and position. In a related way the practice of leadership is selfless in character. As Christ said, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42-45).¹⁰⁸

Joshua

Joshua's life embodies the theological underpinnings of global leadership that can be seen in several biblical leaders. The characteristics that were evident in his life are key for any of God's people serving in global leadership, especially those serving in mission and development agencies. These include working with others; being called by God; exhibiting courage and strength; and serving others.

Biblical leaders had the monumental task of working with others. Joshua had to mobilize the Israelites to cross the Jordan, enter the Promise Land and establish life in it.

¹⁰⁸ Bosch, *Transforming Mission*, 258-260.

In the first chapter of Joshua, he is seen working with the officers of the people.¹⁰⁹

Throughout the rest of the book, he is seen working with spies,¹¹⁰ all the people as they cross the Jordan River,¹¹¹ the men as they are all circumcised,¹¹² the priests and the people at the fall of Jericho,¹¹³ and the list continues.

Global leaders engaged in God's mission, are responsible to lead others that God entrusts into their lives and under their care. This might be a spouse, kids, a congregation, a company or an organization. This leadership might be face-to-face or virtual as their team could be local, spread throughout the globe or a mix of both. How global leaders relate to those they lead and how they care for them is very important.

"Joshua's men enthusiastically followed him because he fought with them, endured hardships with them, and never asked them to do something he was unwilling to do."¹¹⁴

Another characteristic of leadership we see is that biblical leaders were 'called' by God. They were invited/led by Him to accomplish a specific task: Abraham to establish God's people, Moses to lead the Israelites out of Egypt, Nehemiah to rebuild the wall, Peter to establish the church, Paul to preach to the Gentiles. Before Moses

¹⁰⁹ Joshua 1:10.

¹¹⁰ Joshua 2.

¹¹¹ Joshua 3-4.

¹¹² Joshua 5.

¹¹³ Joshua 6.

¹¹⁴ Henry Blackaby and Richard Blackaby, *Called to be God's Leader: Lessons from the Life of Joshua* (Nashville, TN: Nelson, 2004), 149.

died, God had called Joshua to lead the Israelites into the Promised Land.¹¹⁵ After Moses' death, we see God reiterate this calling in Joshua 1:1-9.

This calling was not a general call to leadership, but included a specific task that was given to Joshua – “to lead the people to cross the Jordan to inherit the land God was going to give them.”¹¹⁶ In addition to this it included God’s promise - “I will give you every place where you set your foot as I promised Moses...No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.”¹¹⁷

In today’s Christian world, most missionaries, pastors and full-time workers talk of a similar calling. Though it may not be similar in scope or function, it is similar in characteristics. The calling contains hearing from the Lord, usually through prayer, Scripture meditation or fasting.

The calling also contains pieces that are specific. Some people are called to a country, region of the world, town or a specific people group. For some, their calling is within their profession in the country where they live. This purpose is often played out in their profession with their employees and in the communities where they are located. Finally, these callings also bring with it a sense of promise from God that He is with those He calls. Leaders at any level who are participating in God’s mission, whether in

¹¹⁵ Numbers 27, Deuteronomy 31.

¹¹⁶ Joshua 1:2.

¹¹⁷ Joshua 1:3-5.

business or Christian service, share an invitation/calling from God to gather others for a specific purpose to engage with God to reach the world.

Another characteristic of leadership that we see in Joshua is that it requires faith. The Lord does not give Joshua a specific outline of how He is going to lead Joshua across the Jordan River in the land. Pastor and author, Crawford Loritts writes, “The key to his life and leadership, God told Joshua, was to do everything that He said in His Word. Joshua was to proclaim it to the people (‘not depart from your mouth’), he was to possess it (‘meditate on it day and night’), and he was to practice it (‘be careful to do all that is written in it’).”¹¹⁸ God wanted Joshua to remain centered on Him in Joshua’s role as leader.

In today’s world those who are engaged in God’s mission can trade staying connected with God for being busy doing the work or new leadership practices. They can put their faith in the best practices and strategies instead of meditating on God’s word. A leader’s biggest challenge is often leading himself. Part of leading self is being rooted and grounded in God’s presence, regardless of how busy their days might be. George Muller once said, “A full schedule of preaching, counseling and travel can erode the strength of the mightiest servant of God.”¹¹⁹ As leaders gather others to engage in God’s mission they must be connected in an intimate way to the Lord, and lead out of their connection with Him.

¹¹⁸ Crawford W. Loritts, Jr. *Leadership as an Identity: The Four Traits of Those Who Wield Lasting Influence* (Chicago, IL: Moody, 2009), 193.

¹¹⁹ Blackaby and Blackaby, *Called to be God’s Leader*, 162.

The next characteristic of leadership that is seen is that of courage and strength. In order to execute on the task it demanded courage and strength from Joshua. Joshua was now replacing Moses, a beloved leader. The Israelites were a hard people to lead. Moses describes them as rebellious and stiff-necked.¹²⁰ Joshua had the monumental task of leading this group. Joshua was also going to have conquer lands by force. This was no easy task that the Lord had for Joshua.

Crawford Loritts identifies four principles about courage as it relates to Joshua. He says, "First, courage rests on a clear assignment from God (Joshua 1:2-4). Second, courage rests on the assurance of God's presence (Joshua 1:5 & 9). Third, courage rests on focused determination (Joshua 1:6-9). Fourth, courage rests on knowledge of and obedience to the Word of God (Joshua 1:8)." ¹²¹

For people engaged in God's mission today, they require the same intensity of courage and strength to execute their task. Their hearts must be filled with courage and strength as they engage in the physical and spiritual battles that lie ahead of them. Just as Joshua did, they can also rest in the promise that God is with them. He will be with them wherever they go.

The final characteristic that will be expounded upon here is that of serving as a leader and not lording your position over others. This is best illustrated in Joshua's life after all the land had been conquered. They were allocating which of the tribes would

¹²⁰ Deuteronomy 31:27.

¹²¹ Loritts, *Leadership as an Identity*, 191-193.

receive what land. Only after all the land had been allotted, did Joshua receive his share.¹²² It would have been understandable for Joshua to choose first or demand that he be given first pick. However, this is not how Joshua operated. He served the people God called Him to serve, by taking care of their needs before taking care of his own. Blackaby says, “Joshua never manipulated people to achieve his goals; he sought what was best for the people.”¹²³

Who Is a Global Leader?

A global leader is a lifelong learner who has a specific God-given capacity to influence a specific group of people towards God’s purposes across cultures and nations, who adjusts to changes and sees differences while accomplishing personal and organizational objectives. Dr. Robert Clinton describes a leader from a biblical perspective as having these four characteristics, “A person (1) with God-given capacity and (2) with God-given responsibility to influence (3) a specific group of God’s people (4) towards God’s purposes for the group.”¹²⁴ A biblical leader is one who has been given a specific capacity from God, to influence a specific group of people towards God’s purposes. Dr. Clinton also indicates, God is concerned with who the leader is becoming. “In the long haul, God is preparing you for convergence. He is conforming you to the

¹²² Joshua 19:49-50.

¹²³ Blackaby and Blackaby, *Called to be God’s Leader*, 194.

¹²⁴ J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs, CO: Navpress, 2012), 179.

image of Christ (see Romans 8:28-29), and He is giving you training and experience so that your gifts may be discovered. His goal is a Spirit-filled leader through whom the living Christ ministers, utilizing the leader's spiritual gifts.¹²⁵ God's desire in any leader is they are led by the Spirit and they can reflect Jesus Christ to others.

To add to the definition of who a global leader is, David Livermore gives insight into the cultural perspectives a global leader should have. He says, "The goal is to be yourself, while figuring out which behaviors need to change in order to lovingly express who you are and who Jesus is."¹²⁶ When outside their home environment and culture, the goal for a leader is to still express themselves and who Jesus is. It is not to express their national views or denominational views. A global leader cannot treat situations that are outside their home context the same as they would situations within their home culture. At the same time, they need to be themselves in order to be who Jesus is conforming them to be and to represent who Jesus is. *Therefore, a Christ-centered global leader is one who been given a specific capacity from God to influence specific groups of people towards God's purposes across countries and cultures.*

The next part about being a global leader centers on how a leader deals with change, differences, and still crafts solutions towards organizational and personal objectives. Gundling, Hogan and Cvitkovich say,

Once leaders have discerned the real differences as well as the similarities between their global context and what they may have been accustomed to at home, they must learn how to constructively address the differences in order to

¹²⁵ Clinton, *Making of a Leader*, 28.

¹²⁶ David A. Livermore, *Cultural Intelligence: Improving your CQ to Engage Our Multicultural World* (Grand Rapids, MI: Baker, 2009), 223.

achieve their organizational objectives. The first step is to find ways to close the gap between themselves and their counterparts from other cultures, both through building strong personal relationships and through “frameshifting” – finding ways to shift their communication style, leadership style, and strategies.¹²⁷

It is very important to understand the differences between your home culture and the culture you are operating in or with. While people share significant similarities, they also hold incredible differences. It is the job of every global leader to understand these differences to be able to accomplish their mission. One of the best ways to do this is by building personal relationships with those from the culture that they are operating in. Forming personal friendships and bonds will be valuable to a leader’s understanding of the culture.

Gundling, Hogan and Cvitkovich go on to say, “Global leaders must carry out similar tasks to those of leaders in any location, yet they must be able to shift strategies, business processes, and personal style to fit different cultural environments along with a broader range of employee backgrounds and motivations.”¹²⁸ The ability to shift “typical” business practices to better fit the cultural environment they are in is key for any global leader. This is seen in the life of Jesus as He related to the Samaritan woman at the well differently than He did the Jewish Pharisees. This shifting could include how the leader speaks, the tone, the inflection, the idioms they use or don’t use. This shifting could include how they approach meals. This shifting could include how they

¹²⁷ Gundling, Hogan and Cvitkovich, *What is Global Leadership*, 1086.

¹²⁸ Gundling, Hogan and Cvitkovich, *What is Global Leadership*, 629.

dress. Every leader needs to speak, eat and be dressed, but a global leader will adjust these most basic practices to fit the cultural context they are in to better achieve their objectives.

Cabrera & Unruh add to this by saying,

Aligning the needs, opportunities and challenges of global engagement requires leaders at the helm who can craft solutions by seamlessly bringing together people and resources across national, cultural and organizational lines....They need not only talk but listen; they need not only act but suspend judgment; they need not only bring existing value into a new context but identify where that context can return value and even influence the way headquarters does business. Most importantly, they need to ensure that all members of the relationship benefit. They can't just act global. They have to be global.¹²⁹

As global leaders see differences and adjust to changes in culture, they are still tasked with the important responsibility of crafting solutions. The best way to do this is by bringing people and resources together across country and cultural lines in the ways described above. A global leader must learn to lead in a way that adds value to all those in the partnership and relationship, and not just to themselves, their company or their country.

The next aspect of being a global leader is that of being a learner. To adjust and operate successfully in cultures and countries other than their own, they must constantly be learning. Kotter refers to a leader as one who is a lifelong learner. They develop habits that allow them to take risks, assess their failures and their successes, aggressively seek the information and ideas from others, they listen carefully and they

¹²⁹ Cabrera and Unruh, *How to Think*, 83.

are open to new ideas.¹³⁰ They are not stuck or satisfied with what they have already learned as being enough. They continue to seek ways to learn and improve, reflect and adjust so they can accomplish their objectives. Cabrera and Unruh add to this by saying,

Being a global leader is not a position anyone ever arrives at. It is a lifelong effort...The first step is to recognize that your learning never ends. The second, to proactively identify and plan learning experiences to keep pushing yourself further. To grow your global mindset, you need to purposefully seek out opportunities to interact with individuals who are different from you, to become a forager for new knowledge and insights about cultures and events around the world, to put yourself in situations where you can form new relationships with individuals from around the world...To strengthen your global entrepreneurship, you need to put yourself in positions that allow you to apply your global mindset to create value...And you must continue to learn about key business trends in your industry beyond the market you currently serve. And to grow as a global citizen, you must constantly renew your commitment to making a difference by surrounding yourself with individuals who can support you and strengthen your resolve.¹³¹

Being a global leader is not a destination that is ever complete. It requires constant learning, it requires intentionality in every aspect of life to learn more and more about the multiple cultures and nationalities they have the privilege of serving.

Gundling, Hogan and Cvitkovich describe this as “the opening of your head” that makes leaders able to understand different perspectives and not work in such a linear way. “If you can sum up different perspectives, you end up with a better product.”¹³² A

¹³⁰ John Kotter, *Leading Change* (Boston, MA: Harvard Press, 2012), 190.

¹³¹ Cabrera and Unruh, *How to Think*, 2438-2455.

¹³² Gundling, Hogan and Cvitkovich, *What is Global Leadership*, 1004.

global leader must be willing to learn from different perspectives to create better solutions.

The desire and ability for ongoing development is crucial for any global leader as they continue to learn the complexities of the environment they serve in. To do their job well as a global leader will bring about change within the organization to better accomplish the company's goals and objectives. Kotter says,

As the rate of change increases, the willingness and ability to keep developing become central to career success for individuals and to economic success for organizations....They [Leaders] develop the capacity to handle a complex and changing business environment. They grow to become unusually competent in advancing organizational transformation.¹³³

Gundling, Hogan and Cvitkovich say, "Global leaders use their global mindset to connect with others, their global entrepreneurship to create value, and their global citizenship to contribute to a fairer, safer, more prosperous world."¹³⁴

What Is Global Leadership?

Global leadership is a dynamic and active process that leads people towards accomplishing the vision regardless of the multiplexity that is present. Dr. Robert Clinton says, "Leadership is a *dynamic* process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group."¹³⁵ Notice this is not static. Leadership is constantly at work, regardless of the

¹³³ Kotter, *Leading Change*, 186.

¹³⁴ Cabrera and Unruh, *How to Think*, 2385.

¹³⁵ Clinton, *Making of a Leader*, 10.

season the leader is in. Cabrera and Unruh compare global leadership to exercising muscles. They say,

Global leadership is a muscle that can be trained and get stronger and more dexterous with focused use and practice. Unlike muscles, however, there is no real limit to how strong you can get in your global leadership so long as you keep recommitting to your own development. The opposite, sadly, is also true.

Muscles do not stay strong by themselves. Stop training and you lose strength: your intellectual capital becomes obsolete, your global connections weaken, your enterprising spirit wanes, your commitment to global prosperity fades.¹³⁶

Global leadership must be constantly worked on and developed in the twenty-first century. If leaders are not improving or developing, as the world changes rapidly, global leaders will fall quickly behind.

The second part of this definition describes what global leadership accomplishes.

Global leadership takes an active role in moving people towards achieving the mission.

Kotter says, "Leadership defines what the future should look like, aligns people with that vision, and inspires them to make it happen despite the obstacles."¹³⁷ In light of the constant change that is taking place in our world and the need to lead change in organizations, global leadership is vital to accomplishing the mission, by leading a change process. Kotter says,

Because major change is so difficult to accomplish, a powerful force is required to sustain the process...A strong guiding coalition is always needed—one with the right composition, level of trust, and shared objective. Building such a team is always an essential part of the early stages of any effort to restructure, reengineer, or retool a set of strategies.¹³⁸

¹³⁶ Cabrera and Unruh, *How to Think*, 2417.

¹³⁷ Kotter, *Leading Change*, 28.

¹³⁸ Kotter, *Leading Change*, 53.

One concept that is constant in our world today is “The ability to deal with ‘multiplexity’ – complexity in multiple forms – requires frequent retooling of previous skill sets and a new or expanded repertoire of leadership behaviors.”¹³⁹ In today’s world, global leadership allows leaders to deal with multiple complex issues.

Why Is Global Leadership Important?

Global leadership is important because the world needs leaders who are equipped to love, serve and lead the multiple cultures around the world as we deal with the effects of globalization, urbanization and population growth. Leaders need to bring positive change to our interconnected global communities. The world needs leaders who are equipped to handle the challenges that face the world today and lead themselves, their families and their organizations towards a brighter future. This is true across all sectors of society and it is especially true in church and para-church ministries.¹⁴⁰ The world faces unique challenges today as a result of globalization and population growth. “The world desperately needs global leaders to capitalize on opportunities by creating, running, or contributing to firms that join the ranks of the best run, and to lift up those in need of improvement—to solve global challenges.”¹⁴¹

¹³⁹ Günding, Hogan and Cvitkovich, *What is Global Leadership*, 157.

¹⁴⁰ Clinton, *Making of a Leader*, 177-178.

¹⁴¹ Cabrera & Unruh, *How to Think*, 2414.

The world is a complex place, as it is home to more than five thousand distinct cultural groups¹⁴². Leaders are needed who have the ability to love, serve and lead people who are different than themselves. David Livermore says, “Most of us are more comfortable with people like ourselves. But seeking out and loving people of difference is a far greater challenge. Therefore, learning how to reach across the chasm of cultural difference with love and respect is becoming an essential competency for today’s ministry leader.”¹⁴³ This is true not only for ministry leaders, but any global leader. The reality is leaders must learn what will work in cultures other than their own. This is true for global leaders across all segments of society, whether it be business, government, education or ministry. As Gundling, Hogan and Cvitkovich point out, “Something that is successful in the U.S. can be a disaster elsewhere. You can’t drive the business the same in the U.S., Russia, China, or Africa. Even if it is a successful business model and team, it won’t transfer to another country. When you understand the key drivers for a market, you can customize the product to those markets.”¹⁴⁴

Mission and development leaders today live in a globalized world. There are positive outcomes they enjoy as a result, but there are also negative impacts globalization has had on the world as well. “A globalized economy is creating both more hazards and more opportunities for everyone, forcing firms to make dramatic

¹⁴² Livermore, *Cultural Intelligence*, 15.

¹⁴³ Livermore, *Cultural Intelligence*, 11.

¹⁴⁴ Gundling, Hogan and Cvitkovich, *What is Global Leadership*, 746.

improvements not only to compete and prosper but also to merely survive.”¹⁴⁵

Globalization has reached everyone and no one is safe from its reach. As Hames says, “It matters little where you live on the planet for no one is immune now. We have exported our problems to every corner of the globe.”¹⁴⁶ As we have been given a global world, the question remains, can we keep it?”¹⁴⁷

As Cabrera and Unruh point out,

Globalization benefits have been distributed unevenly. International commerce has consequences that are not always positive—many people have been excluded from global trade networks, and the very act of trade puts a burden on limited natural resources and the climate. Despite unprecedented growth in world economic output and advances in medicine and technology, there are still billions of people who do not have access to clean water, quality healthcare, a good education, or the opportunity to participate in the institutions that will dramatically affect their lives and futures.¹⁴⁸

Global leadership is required to bring positive change where globalization has caused such injustice and disparity.

Another significant issue that requires strong and courageous global leadership is in dealing with the effects of urbanizations and population growth. As stated earlier,

A list of the largest cities in the world in 1900 would include London, New York, Paris, Berlin, Chicago, and others, with the only non-Western city being Tokyo. By far the largest urban center on this list was London, with 6.5 million residents. If we look at the roster projected for 2015, there are no U.S. or European cities among the top ten. The largest urban areas in the world are now or soon will be places such as Mumbai and Kolkata, India; São Paulo, Brazil; Chongqing and

¹⁴⁵ Kotter, *Leading Change*, 20.

¹⁴⁶ Richard David Hames, *The Five Literacies of Global Leadership: What Authentic Leaders Know and You Need to Find Out* (San Francisco, CA: Jossey-Bass, 2007), 329.

¹⁴⁷ Cabrera & Unruh, *How to Think*, 2341.

¹⁴⁸ Cabrera & Unruh, *How to Think*, 260.

Shanghai, China; Jakarta, Indonesia; Lagos, Nigeria; Karachi, Pakistan; and Dhaka, Bangladesh. Each will have a population that easily exceeds 15 million.

Corporate managers who were raised in a world where the 1900 list was still the dominant reality may have trouble finding many of the cities in the more current roster on a map, let alone traveling or living in these locations and having a functional sense of their marketplace dynamics.¹⁴⁹

Global leaders are needed to serve the needs of these people and to learn how to best provide solutions to meet their needs and deliver goods that meet their demands.

Global leadership is required that understands how to work and serve and lead in these various contexts. Global leaders must lay aside their home cultures and the influence it might have on their leadership to serve this emerging demographic. “As their markets and the people they lead continue to diverge from the demographic features that dominated the economy in the recent past, present and future leaders will be increasingly unable to cope using only the popular, culturally embedded ideals of leadership often seen on the domestic best-seller lists.”¹⁵⁰

In terms of business, global leadership is a growing need as, “Estimates suggest that the combined GDP of the emerging economies has begun to exceed that of the developed world within the last few years, and that this trend will accelerate to the point where the size of the emerging economies will soon be as much as double that of developed economies.”¹⁵¹ Global leadership that seeks to serve and love and not just to make the most profit from these emerging markets will be what is needed.

¹⁴⁹ Günding, Hogan and Cvitkovich, *What is Global Leadership*, 259.

¹⁵⁰ Günding, Hogan and Cvitkovich, *What is Global Leadership*, 184.

¹⁵¹ Günding, Hogan and Cvitkovich, *What is Global Leadership*, 199.

Finally, as global citizens, global leaders live on this planet together, they live as part of the human race. There are so many ways they can seek to divide themselves, either through race, nationality, gender, economic status or education status to name a few. However, as the Dalai Lama said,

We live in an interconnected world: We are more than six billion people and we are suffering from complex global problems, many of them man-made. The world is one unit, one body, but our minds still think in terms of we and they. In reality, however, there is no such thing as us and them. We are one body. So the destruction of one part is the destruction of the whole. We must make an effort to recognize that the “others” are also part of humanity, that my future depends on your future. We may find some comfort in the notion of independence, the idea that we control our destiny and can take care of ourselves, but that idea only exists in our mind. In reality, we are all interdependent. Global citizenship involves taking actions and making business decisions that recognize the ways in which the prosperity of one individual, one firm, or one nation depend on the prosperity of others. A global citizen is committed to respecting the rights and dignity of all individuals who are affected by his or her business. A global citizen will work at creating true value for all parties involved in a business transaction rather than trying to exploit some for the benefit of others.¹⁵²

Conclusion

As this chapter concludes, the theological underpinnings for global Christianity, global mission, global development and global leadership, are important to understand. As mission and development agencies seek to navigate the path from being international to global, the theological foundations found in this chapter can serve as a biblical guide to each of the key areas mentioned above. They each play a critical role in the areas of study and research for global Christianity, global mission, global

¹⁵² Cabrera & Unruh, *How to Think*, 1676.

development and global leadership. As mission and development agencies navigate the path from being international to being global, understanding the biblical basis for each of these four areas will be crucial. The theological foundations represented in this chapter can help global leaders of mission and development agencies better serve and lead their organizations to address the issues facing the world today.

CHAPTER THREE

LITERATURE REVIEW

Global Christianity

The Atlas of Global Christianity, edited by Todd Johnson and Kenneth Ross, is the seminal piece on the study of global Christianity and religious demographics.¹ In this work, Johnson and Ross describe the significant changes and trends that have taken place in Christianity from 1910-2010.

They utilize colorful tables, charts, graphs and maps to illustrate Christian figures for 2010, and compare the 2010 data to 1910 data. They divide the world according to the UN regions of the world, and they share key factors related to religion, global Christianity, Christianity by continent and region, people's languages and cities and Christian mission. In addition to the demographic charts, tables, graphs and maps, key scholars on global Christianity write essays to introduce the shift in global Christianity from 1910 to 2010.

The *Atlas*'s opening section, which focuses on religions worldwide, illustrates demographics for Muslims, Hindus and Buddhists from 1910 to 2010. For mission organizations and missionaries, this provides an incredibly concise study of these 3 major world religions.

¹ Todd Johnson and Kenneth Ross, *The Atlas of Global Christianity* (Edinburgh, UK: Edinburgh University Press, 2009).

One of the key findings focuses on the shift in the center of gravity for Christianity from when Jesus left the earth in AD 33 to 2010. Johnson and Ross do a great job of mapping locations of the Christian center over the course of 100 year intervals.

In describing the demographics of global Christianity, the editors described changes in Christianity by the major traditions within Christianity: Anglicans, Independents, Marginal Christians, Orthodox, Protestants and Roman Catholics. Additionally, they described the changes that occurred from 1910 to 2010 within the Evangelical and Pentecostal Movements.

In the third section of the *Atlas*, Johnson and Ross describe the changes in Christianity by continent and U.N. region. Data in this section includes the religions in each area, with the numerical and percentage changes over the 100-year period. Specifically to the changes in Christianity, data is given per country within the region. The data includes the number of Christians, the provinces with the most Christians, the annual Christian loss and gain, and Christian growth rates for the 100 year period of 1910-2010, and the 10 year period of 2000-2010.

In the fourth section of the *Atlas*, the data is focused on global peoples, global languages, and global cities. This is illustrated with world maps and continental maps. This section is especially important for mission organizations as they consider and contemplate strategies to bring the Gospel to non-Christians in major world cities.

The final section of the *Atlas* is specifically geared towards the work of Christian mission. The work includes a focus on evangelism, Christian finance, and Bible

translation and distribution. The most utilized statistics within this thesis-project come from this section on the personal contact between Christians and non-Christians.

In the *Atlas*, Johnson and Ross have provided missionaries and mission organizations the numbers necessary for a proper focus on prayer, strategy and implementation. For additional comments on global Christianity, I used Lamin Sanneh's *Disciples of All Nations*, Andrew Walls *The Missionary Movement in Christian History*, and Timothy Tennent's *Theology in the Context of World Christianity*.² These authors are experts in their field, and they have contributed to the study of global Christianity, being cited significantly in other works on the topic.

Global Mission

David J. Bosch

To gain a better understanding of the various paradigm shifts in the Mission of the Church, I used David J. Bosch's work, *Transforming Mission: Paradigm Shifts in the Theology of Mission*.³ This work looked at the contribution that the missionary movement had made in the past to society. This include efforts ranging from abolishing

² Lamin Sanneh, *Disciples of All Nations: Pillars of World Christianity* (New York, NY: Oxford Press, 2008), Kindle Electronic Edition; Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis, 1996); Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology* (Grand Rapids, MI: Zondervan, 2007).

³ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, Twentieth Anniversary Edition (Maryknoll, NY: Orbis Books, 2011).

slavery to building schools, and from establishing bonds between different countries to training leadership in various nations.

At the same time, Bosch compared these accomplishments with some of the negative impacts the missionary movement has had. He looked at the impact of the enlightenment on the missionary movement, sharing how often missionaries were blind to their own ethnocentrism, and the results this had. He highlighted the focus missionaries had on casting an aura of cultural superiority compared to those whom they were serving. He shared often how missionaries were more tied to their own country than that of the message of Christ. He also wrote how countries used missionaries to be on the frontlines of their country's expansion during the colonial period. He expanded on this idea and shared how missionaries were part of a manifest destiny for their countries.

Bosch also contributed to the conversation about the shift in global Christianity. He shared that the West was losing its dominance in the mission world, and he offered three main strategies in the form of practical advice for the missionary movement as it moves forward. He shared that Christians can close the gap that exists between the Christian and the non-Christian by learning more about other faiths and by adjusting their attitudes about other faiths. Second, he wrote that the missionary movement must proclaim the work of Christ wherever it goes. Finally, he wrote that evangelism alone does not equal mission; rather, it is a dimension of mission. This must stand together with other dimensions such as social justice and inter-religious dialogue. Overall, Bosch's work provided great insight into the historical positive and negative

contributions the missionary movement has made, while also adding insightful steps for the movement to move forward. Bosch is often cited in other works related to the missionary movement.

James Davidson Hunter

To better understand the role every Christian can, does, and should play in the missionary movement, whether they know it or not, I used the work of James Davidson Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*.⁴ This work was especially insightful in light of the facts presented by Johnson and Ross regarding how many non-Christians do not know a Christian.

While this work was not specific to missionaries or a mission organization, I appreciated that he focused his attention on Christians as a whole, and the part they play in the world today. Hunter's primary message was that Christians should establish a faithful presence in the world as their primary tool to bring about change. He wrote that a faithful presence involves engaging in the world in which one lives. This faithful presence paradigm is established by God, and in turn, Christians should establish one as well.

Additionally, Hunter described the disengagement of Christians with the world as they established a world unto themselves. Many Christians only associate with other Christians not only in church, but in schools and other community functions.

⁴ James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York, NY: Oxford University Press, 2010).

Hunter asserts that one of the best ways to establish a faithful presence is for Christians to be excellent in their work, regardless of what their work is. A Christian who is an excellent insurance salesman can have an impact for Christ, just the same as a missionary in a foreign land. A faithful presence includes being fully present in the Christian's spheres of influence, and Hunter encourages the church to not disengage the world, but to engage it by giving all it has to the various areas in which it is placed. This correlates with other works, such as Gary Gardner's *Inspiring Progress*, in which Christians are considered to be a group who can be mobilized for worldwide service.⁵

Samuel Escobar

For a powerful voice from the Global South, I utilized the work of Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone*.⁶ In this work, Escobar describes four main themes in relation to global mission. First, he clearly illustrates that God's mission is for everyone to everywhere. He builds on the idea that God's call to missions is a global call, and it can be fulfilled by each person, regardless of where they are from. This missionary movement is not, and should not be, dominated by the Global North or West. Brothers and sisters in the Global South and East are, and will continue to be, strong participants in the global mission.

⁵ Gary Gardner, *Inspiring Progress: Religions' Contribution to Sustainable Development* (New York, NY: W.W. Norton, 2006).

⁶ Samuel Escobar, *The New Global Mission: the Gospel from Everywhere to Everyone* (Downers Grove, IL: IVP, 2003).

Second, he discusses the importance of incarnational mission, using John 20:21 as a key biblical text. The sending of Jesus by the Father serves as the model for the sending of missionaries. The missionary message is “Jesus,” just as it was when Jesus was sent to earth. Escobar underscores the importance of Christ as the ultimate goal of the work of mission organizations and missionaries.

Third, he explains that global mission is not a human enterprise. He uses specific examples of missionaries and teams he has witnessed in Latin America who are more concerned with reaching their targets, than conversing with people. He encourages mission organizations to reconsider the business models they have adopted in their treatment of the Great Commission as a target that needs to be accomplished with a business plan.

Finally, he writes that mission is a two-way street. It is no longer an imperial model of missions, and it should no longer be subjected to who has the power. He makes the case the Global South and East have much to contribute to mission. He also writes that those that are serving in missions have much to learn from those they are serving. Escobar’s work is cited often as a strong and powerful contributor from the Global South.

Christopher Wright

Christopher Wright does a masterful job in *Mission of God: Unlocking the Bible's Grand Narrative* of describing what mission is.⁷ He describes God as the initiator of mission, and we as believers get to participate with him. God has been on mission since the beginning of time, and he not only initiated mission to people, but is also the example to follow in contemporary mission work.

Wright also writes that the Bible should be interpreted through a lens that focuses on Christ and a lens that focuses on mission. He couples the life, death, and resurrection of Christ with the ensuing mission to share Christ with all nations as the focus of Scripture.

Wright has an authoritative definition of mission that includes a committed participation of God's people, joining together with God in his purposes, to redeem the entire creation. Wright explains that the key components are the role of God as initiator, the role of his people as participants with God, and the purpose to redeem all of creation.

Wright's work is significant for missionaries and mission organizations to form a biblical foundation for the work of missions. He emphasizes that the missionary goes with Christ's authority and presence. He also emphasizes that the missionary goes to make disciples who love Christ and who love others. Wright's work can be used by the missionary movement to develop a sound biblical foundation for their work.

⁷ Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP, 2006).

Additionally, Wright's work can be helpful to shape a correct understanding of the Great Commission. He describes it as a task that continues, and not one that is to be accomplished by a certain appointed time. This clarification is crucial for mission organizations that are often committed to fulfilling the Great Commission in our lifetime. Wright's work on mission is cited in many other places throughout the readings.

Global Development

Bob Goudzwaard, Mark Vander Vennen, and David Van Heemst

Hope in Troubled Times: A New Vision for Confronting Global Crises, by Bob Goudzwaard, Mark Vander Vennen, and David Van Heemst, outlines the major issues in contemporary global development.⁸ This work did a thorough job of addressing some of the key obstacles and steps that can be taken in global development.

They share that economic progress and technological progress have not lived up to expectations for the majority of the world. While G8 countries have advanced in these areas, there is still much work to be done. While progress has been made economically and technologically, both poverty and wealth have increased.

The authors also address the development regarding the amount of money that governments spend to keep countries safe. While money spent on safety has increased,

⁸ Bob Goudzwaard, Mark Vander Vennen and David Van Heemst, *Hope in Troubled Times: A New Vision for Confronting Global Crises* (Grand Rapids, MI: Baker, 2007), Kindle.

acts of terrorism have also increased. Additionally, even though more is spent on safety, more civilians are dying as a result of war than ever before.

The authors also look at two idols and ideologies that are present in the West. Examining the idol of freedom, they describe freedom as a religion in America. They do a significant job of contrasting the religion of freedom to what the Bible says about justice, mercy, compassion, caring for the poor, and caring for the earth.

The second idol and ideology they address is that of unlimited material progress and prosperity in the West. They point out that there is no looking at the current realities facing the world in terms of sustainability. Instead, there is a constancy to the hopefulness that economic growth and technological innovation will fulfill itself.

A major issue they describe is that of consumption. They clearly state that our consumption is greater than our ability to sustain and replenish the resources being consumed. The combination of traditional powers in the Global North, and the rise of powers like India and China, are consuming natural resources in an unsustainable way. Neither the traditional powers nor the rising powers show any sign of slowing their consumption rates. All the while, they are destroying the environment day after day.

The authors take a closer look at the current trade laws to illustrate the imbalance of power that is present and its contribution to the lack of development. Current trade practices and trade law favor wealthy nations. If the laws remain as they are, the gap between wealthy nations and poorer nations will widen. The authors suggest a rewriting of current trade laws as a significant way to level the playing field

and to help developing nations to maximize their natural resources, to increase their exports, and to build their economies.

This is unlikely to happen. Richer nations have the advantage, and they will not want to lose it. Wealthier nations, including the U.S. and their allies, cannot resource their own material prosperity and service their own needs through unequal trade laws and practices with developing nations. The reality is that there will never be enough supply to fulfill the Western ideology.

The authors also take a detailed look at the practice of trading in G8 currencies (i.e., dollar, euro, and yen), discussing the incredible disadvantages for countries that are not trading in their own currencies. This practice has led to some of the significant debts that have accrued in developing nations.

Goudzwaard, Vander Vennen and Van Heemst, also discuss the importance of developing spiritually as people to truly fix the world's problems. They argue that a lack of focus on spiritual growth will only lead to continued problems, and they believe solutions must be found through a spiritual dimension. Additionally, they describe issues relating to kids (such as malnutrition), war, military, and security. Finally, they talk about issues of wealth and poverty. They tie each of these issues to the needs of the world, while exposing the gaps that exist.

For additional comments on global development, I used Jamie Grant and Dewi Hughes *Transforming the World? The Gospel and Social Responsibility*, Vinay Samuel and

Chris Sugden's *Mission as Transformation: A Theology of the Whole Gospel*, and Gary Gardners' *Inspiring Progress: Religions' Contribution to Sustainable Development*.⁹

Global Leadership

Angel Cabrera and Gregory Unruh

Angel Cabrera and Gregory Unruh, in *Being Global: How to Think, Act and Lead in a Transformed World*, show how a simple pair of American blue jeans illustrates the global world we live in. These jeans are often made up of parts from many countries and are assembled around the world before being placed on a store shelf in America. In this book, they offer insight on global organizations, global leaders, and global leadership.

The first point they make is that being global is no longer an option. Instead, it is a must for those in business in a global market. This translates to those who serve in missions and development, and it correlates to the earlier writings about mission being from everywhere to everyone.

Second, they share how global leaders can be made. They focus their attention on how leaders can learn to connect, create, and contribute in today's global economy. Next they dive deeper into these three characteristics of global leaders:

⁹ Jamie A. Grant & Dewi A. Hughes, *Transforming the World? The Gospel and Social Responsibility* (Nottingham, UK: Apollos, 2009); Vinay Samuel and Chris Sugden *Mission as Transformation: A Theology of the Whole Gospel* (Eugene, OR: Wipf and Stock, 1999); Gary Gardner, *Inspiring Progress: Religions' Contribution to Sustainable Development* (New York, NY: W.W. Norton, 2006).

- Global mindset of connecting across cultures.
- Global Entrepreneurship of creating new value.
- Global Citizenship of contributing to prosperity and value for all.

On this last point, there was correlation between what they were saying and what many of the authors in the area of development said. The idea of global citizenship is centered on creating opportunities for all people, not just those in positions of power or authority. This book can be useful for leaders of mission and development agencies as they consider ways to be more global in the contexts in which they serve.

Ernest Gundling, Terry Hogan and Karen Cvitkovich

What is Global Leadership?: 10 Key Behaviors of Great Global Leaders, by Ernest Gundling, Terry Hogan and Karen Cvitkovich, has straightforward and practical tips for leading outside of your home culture. They use the acronym: SCOPE to describe these behaviors. SCOPE: Seeing Differences, Closing the Gap, Opening the System, Preserving Balance, and Establishing Solutions. They offer 10 behaviors based on research that allow global leaders to better develop, personally and organizationally.

Of all the readings, these authors have done the best job of describing the difference between a global organization and an international one. They also use a diagram to illustrate the difference between an international organization and a global organization. They look at ideas such as central control and authority, functioning across national boundaries, and the percentage of a firm's revenues that come from

outside the home country. Each of these contribute to their understanding of global versus international.

The authors do a masterful job of describing why someone may be successful in the home culture, while not being successful in a management role in another culture. They describe leaders who have learned, and are learning, to adapt to a particular country's culture, and the impact it may have on an organization's culture.

They also share practical tips for leaders who may serve in another culture. They encourage leaders who are making a transition to a new culture to learn the language. They discuss the importance of learning key phrases and words, and the difference it can make in a business environment. Third, they describe how global leaders must learn to embrace the unexpected.

They also describe the difference between task-oriented leaders and relationship-oriented leaders. They do not argue that one is better than the other; rather, they present the pros and cons for both types of leaders.

One area of interest is the authors' description of the transitions of leaders who have been stationed overseas who come back to a promotion in a domestic job; often, these promotions turn out to be less challenging. This is a key consideration for mission and development agency leaders who are serving as expatriates.

The authors discuss the many leadership development programs and models that are influenced and shaped by a Western or U.S. cultural perspective. They fear that some of these programs will only replicate the organization's current state, instead of helping leaders take the organization into the future.

All in all, this book is a useful tool to help mission and development agency leaders to be better global leaders. Additionally, this can help organizations create the type of culture that develops and allows global leaders to flourish instead of being constrained.

Robert Clinton

Dr. Robert Clinton, in *The Making of a Leader*, has written a significant book on leadership and leadership development.¹⁰ Clinton looks at various stages of leadership and uses a continuum that every leader can use. He also describes several key stages at each point of the continuum that looks at processes, patterns, and principles of leadership development at each stage.

The first stage on the continuum is “sovereign foundations.” This includes the place of one’s birth, parents, and the people and the experiences that most shaped one’s childhood. The second stage on the continuum is “inner-life growth.” This describes the period when a person commits his life to Christ and begins to grow in his faith. The third stage on the continuum is “ministry maturing.” This includes experiences and opportunities for growing in ministry. The fourth stage on the continuum is “life maturing.” These are often deep and personal experiences that truly reshape the trajectory of one’s life and view of ministry. The fifth and final stage is

¹⁰ J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs, CO: Navpress, 2012).

“convergence.” This is the culmination stage of the four previous stages. It is when a person’s gifts and experiences come together in an opportunity that is unique to them.

In addition to the continuum, Clinton takes the reader through a process of writing a ministry philosophy. This is incredibly helpful as one considers lessons they have learned, where God is leading them, and how their current work and learning plays into their future.

The author’s work is the result of 500 case studies of leaders’ lives. As so few leaders finish well, this book is incredibly useful for leaders of mission and development agencies. This book can play a key role for leadership development, and it can be applied globally.

John Kotter

Leading Change by John Kotter is a book that every leader should have in regards to leading change in an organization.¹¹ Kotter describes why many organizations tend to fail in the midst of change. He outlines an eight-stage process that is applicable in global settings worldwide to lead change that addresses eight errors that are often made. The eight-stage process includes:

- Establishing a sense of urgency
- Creating the guiding coalition
- Developing a vision and strategy

¹¹ John Kotter, *Leading Change* (Boston, MA: Harvard Press, 2012).

- Communicating the change vision
- Empowering employees for broad-based action
- Generating short-term wins
- Consolidating gains and producing more change

In addition to outlining the eight-stage process, Kotter encourages leaders to continue to learn. He describes many people who stop learning at age thirty-five, who settle in to what their role and life has for them. His encouragement to leaders is to be a life-long learner.

For leaders in the mission and development sectors, some key questions to consider are, “How well are mission/development organizations set-up to change according to the eight-stage process? Where are the organizations doing well, and where are they struggling?” With as fast as the world is changing, this book is key for those involved in global leadership.

David Livermore

David Livermore, in *A Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*, describes the role cultural intelligence plays in the lives of global leaders.¹² This is a helpful book for anyone who is engaging in cross-cultural or multi-cultural ministry and work.

¹² David A. Livermore. *Cultural Intelligence: Improving your CQ to Engage Our Multicultural World* (Grand Rapids, MI: Baker, 2009).

He describes ways to utilize cultural intelligence to reach across cultural differences in ways that are loving and respectful. He offers insights as to how to improve cultural intelligence to better serve in today's globalized world. Specifically, for leaders of mission and development agencies, he describes effective ways to express the love of Jesus to people who are different than you.

He offers several practical ways to increase one's cultural intelligence. These include simple tasks, such as reading books about other cultures, or watching movies produced by other cultures. The more challenging tasks include learning to speak slowly and observing body language.

Livermore also shares a wise warning for leaders who have experienced success in one context. Often, it is hard for these leaders to understand how to succeed in another context. This book is insightful for leaders of mission and development agencies, as well as anyone who is serving outside their home culture.

Fareed Zakaria

Fareed Zakaria, in *The Post-American World Release 2.0*, describes in great detail the rise of the rest of the world, in the context of the American financial crisis of 2008.¹³ This book does a great job of describing how countries like Brazil, India, China, Russia, and others have withstood the financial crisis of 2008, and continued to rise on the

¹³ Fareed Zakaria, *The Post-American World Release 2.0* (New York, NY: W.W. Norton, 2011).

world stage. Zakaria goes out of his way to describe that America is not in decline, but these other powers have risen, and are continuing to rise.

Zakaria also describes how the United States must look to play a more significant role in the emerging markets. He discusses how stuck Americans can be, that as they have sought to globalize the world, they have forgotten to globalize themselves.

While there are many concepts that are true in this book, the truth will only be told as the future unfolds. At the end of this decade, will America remain the superpower that it currently is? Will other countries overtake America? Will other countries collective influence in the world dominate the United States' role? What impact will the 2016 election in the United States have on its place in the world?

While many questions remain, Zakaria's writings are insightful and helpful for any global citizen. He describes truths about the world today in light of the United States' role as a superpower, even as other countries, specifically China, continue to grow in ability and influence. As the world continues to grow more global, leaders in the United States, of all sectors, must learn to adapt to the new realities that are present.

Mansour Javidan and Jennie Walker

Mansour Javidan and Jennie Walker, in *Developing Your Global Mindset: The Handbook for Successful Global Leaders*, do an incredible job of looking at the attributes and characteristics that help leaders lead better.¹⁴ In short, this handbook is a useful

¹⁴ Mansour Javidan and Jennie L. Walker, *Developing Your Global Mindset: The Handbook for Successful Global Leaders* (Edina, MN: Beaver's Pond, 2013).

tool that every global leader should have. It helps leaders think more globally, make decisions more globally, and helps leaders address the challenges and opportunities they face in better ways.

Javidan and Walker break down the complexity of a global mindset in three major streams – Global Intellectual Capital, Global Psychological Capital, and Global Social Capital. Under each capital are three competencies with specific attributes that contribute to one's global mindset. The authors have captured the major streams, competencies, and attributes in a simple, but detailed, chart that describes the whole of the global mindset.

In addition to explaining in detail what each component means, the most beneficial contribution they make is in their suggestions for how to grow in each major capital, competency, and attribute. The list is thorough, and the development suggestions are applicable to every global leader. The suggestions are broken down into areas where one can learn, connect, experience, coach, or contribute as they seek to develop their global mindset. They also offer additional readings on each capital, competency, and attribute.

This handbook is a must have for any global leader, including those serving in mission and development agencies. It is practical, thorough, and useful for leaders at any stage of the global leadership journey.

CHAPTER FOUR

PROJECT DESIGN

As the landscape of Global Christianity has changed significantly from 1910 to 2010, the world has also changed at a rapid pace. As a result, mission and development agencies have needed to adapt their strategies to more effectively execute their mission. While many mission and development agencies have adjusted well from an international model to a global model, many are still in process as they seek to better execute their mission. As a result, this study has focused on the following five factors:

- Finances
- Staffing
- Board and Executive leadership
- Leadership Development (specifically training a global mindset), and
- Collaboration systems and processes within the overall organization.

In addition to these five factors, the study also had the participants identify if their organizations, based on the five factors fits more into a definition of global or international. As way of reminder, the study defines global, international and global mindset as the following:

- **Global** is a connectedness and collaboration between multiple entities across cultures and nations to produce end products that serve local needs.
- **International** is an arm or extension of a national company doing work in another country or countries.

- **Global mindset** is what you know about other cultures/countries, your desire to learn more about other cultures and nations, and how you put your knowledge into action as you engage and interact with people from other cultures and countries.

Additionally, the study used two models that described the difference between an international company and a global company. The study sought to identify from the participants, which model their organization most identified with.

Point to Point vs. Hub & Spoke Model

Fareed Zakaria applies this same principle as he refers to how nations interact with one another politically. He points out,

In a post-American world, there may be no center to integrate into. U.S. Secretary of State James Baker suggested in 1991 that the world was moving toward a hub-and-spoke system, with every country going through the United States to get to its destination. The twenty-first century world might be better described as one of point-to-point routes, with new flight patterns being mapped every day.¹

Mother/Baby Ship vs. Interdependent Horizontal Network

In the corporate arena as well as within the history of many nongovernmental organizations, there is a typical pattern of evolution experienced by organizations they start with a focus on their national market and then evolve with their business toward a global presence. A firm is typically born as a “domestic” enterprise preoccupied with its home market. Later it may become an “international” company, run from a centralized headquarters that tries to replicate its operations in subsidiary locations around the world. The most complex stage of evolution is the “global” company, which consists of matrixed,

¹ Fareed Zakaria, *The Post-American World Release 2.0* (New York, NY: W.W. Norton, 2011), 38-39.

inter-linked network of operations that are constantly exchanging information and expertise. This type of organization strives to balance the simultaneous need for global consistency and efficiency with the equally pressing imperative to respond to local market conditions. More simply put, along the road to full-scale globalization, it is commonly necessary to move from a “mother ship/baby ship type of structure to a model that consists of a more interdependent horizontal network, in which subsidiaries have greater autonomy while being closely linked with each other as well as with headquarters.²

As a result of studying these five factors in various mission and development agencies, this study will develop conclusions that can help mission and development agencies worldwide. These conclusions will assist mission and development agencies in becoming more global than international within these five factors.

Project Design

What Was Involved in the Research?

The research was based on semi-structured interviews. A semi-structured approach was decided upon to allow the researcher to move within a framework based on the individual and organization being interviewed. If more complex questions were needed as a result of an answer, the semi-structured approach allowed for this. This approach also allowed the researcher to add questions as he proceeded. The interviews included questions that centered on the following five areas as well as the following models and definitions:

² Ernest Gundling, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey, 2011), 79-80, Kindle.

- Finances
- Staffing
- Board and Executive leadership
- Leadership Development (specifically training a global mindset), and
- Collaboration systems and processes within the overall organization.
- Point to Point vs. Hub and Spoke Model
- Mother/Baby Ship versus Interdependent Horizontal Network Model
- International versus global definition

Appendix A contains the initial questions the researcher chose from for each participant.

Not all participants were asked all of the questions.

In addition to the interview questions, the researcher prepared a survey that answered some basic questions around the five factors and models and definitions. The complete survey can found in Appendix B. These surveys were created using Survey Monkey, and sent ahead of time. Participants were asked to complete the survey before the face-to-face interview. When participants responded, the researcher was able to use the answers to guide which questions he chose for the semi-structured interview. If participants didn't respond, part of the interview time was spent on gaining insight into the basics of the organizations.

While completing the survey was not necessary for the study, for those that completed the survey, it allowed the researcher greater insight to the organization. The researcher founded a better starting point to launch the interviews from.

Why Did the Researcher Do the Research This Way?

One of the benefits the researcher has is his location. Living in Kigali, Rwanda on the continent of Africa, the researcher has been able to witness and see first hand some of the changing dynamics of Global Christianity. In addition to the general changes in Global Christianity, being in Kigali, which was home to the horrific genocide against the Tutsi in 1994, has made Kigali as a city and Rwanda as a country, a place that has utilized the various efforts and works of mission and development agencies over the last twenty-one years. While the people of Rwanda and the government have led the way in rebuilding their country, mission and development agencies have been able to come alongside of the people and the government to accomplish the goals of rebuilding Rwanda. As such, there are many mission and development agencies that are located in Rwanda, and specifically in the capital city of Kigali.

The researcher considered interviewing heads of mission and development agencies at their respective international or global headquarters. However, the opportunity to sit with the heads of mission and development agencies in Rwanda, gave the researcher insight as to how they were operating on the ground as opposed to how headquarters thought they should be operating. This was of more interest to the researcher at the time. The researcher and participants were able to dialogue, probe and discuss principles of global leadership that are going well and areas where there is a struggle. Some of these opportunities of growth are specific to the context of leading a mission or development organization in Kigali, Rwanda, while other principles of global leadership can be used universally worldwide.

The interview also allowed the researcher insight into how the organization operates from running a national ministry and how they connect in to the overall organization globally. This provided great insight into collaboration practices between the national office and headquarters. Additionally, in some cases it also shed light on how various organizations collaborate with other national offices to achieve their mission.

After finishing the interviews, the researcher is thankful for the opportunity to learn from various leaders and various organizations. The researcher counts this time of interacting with the heads of mission and development agencies as of equal value to the other learning modules he has encountered through the doctoral process. In light of the 1994 genocide against the Tutsi and the incredible work of rebuilding that is taking place and still needs to take place, it is clear to the researcher that Kigali, Rwanda is a great place for mission and development agencies to consider investing their time, energy and resources.

How Did I Do It?

The process for creating the research happened as follows:

- The researcher created a summary description of his studies. This served the mission and development agency heads insight into the five factors, the models and the definitions being considered.

- The researcher created interview questions and survey questions based on the learning he had undergone through the doctoral process.³ These questions also help answer some of the remaining questions the researcher has in order to serve mission and development organizations and leaders in the future.
- The researcher formalized the survey question using Survey monkey.
- The researcher arranged for the interviews. The researcher needed to seek the help of others as he only personally knew three of the eleven people that were interviewed. The other eight people were recommended by the original three or by others that interact with the mission and development communities in Rwanda.
- After confirming initial contact with the mission or development agency leader, the researcher sent an e-mail with the description and survey and possible interview questions. The e-mail also included a link to the survey. The researcher then finalized an appointment with the participant face-to-face.
- The researcher visited the participant's headquarters/office when possible. This occurred during seven of the eleven interviews. Being onsite gave the researcher further insight into the complexities and nuances of each organization. Before meeting face-to-face, the researcher reviewed the survey questions and based on their input, selected which of the interview questions the researcher would focus on.

³ See Appendices A and B.

- The researcher recorded each interview on a voice recorder. Additionally, the researcher took notes on the main points that were heard.
- The researcher would start with the interview questions that were listed, but would ask deeper questions or clarifying questions as deemed appropriate.
- Upon completing the interviews, the researcher made himself available to help serve the various organizations if there was a need.
- The researcher then sent the recordings to a transcriber in the United States who transcribed the interviews into a Word document.

Who Did I Interact With?

In all instances other than one, the researcher interviewed the head of a mission or development agency in Kigali, Rwanda. In the one instance where this was not available, the researcher interviewed a senior staff member who undertakes the responsibility of being the acting head in the absence of the CEO. Each of these organizations has a global or international office somewhere else, and all of them, with the exception of one, have offices in other countries as well. Here are some interesting facts about the eleven organizations:

- Faith/Secular: Of the eleven organizations, eight are considered faith-based, and specifically Christian. Three of the organizations are secular in nature with no faith elements contributing to their operations. One of these three is a government aid organization.

- Mission/Development: Three of the eleven are strictly mission organizations focusing on the work of proclaiming the good news of Jesus. They do this either through witnessing, training pastors and Christian leaders or bible training. Three of the organizations would be a combination of mission and development focused. Four of the organizations are pure development organizations.
- Founding country: Seven of the eleven organizations were founded in the U.S. and maintain a U.S. headquarters. Two of the organizations were founded in the U.K. and maintain headquarters in the U.K. and the U.S. One of the organizations was founded in East Africa and maintains a head office in Nairobi. One organization was founded by a group of Americans as a result of a trip they made to Africa. This organization maintains a global headquarters in the U.S.
- Leadership: Expatriates lead eight of the eleven organizations nationally from five countries. Rwandans lead three.
- Budgets: The national budgets of the organizations range anywhere from \$200,000 USD to \$650,000,000 USD annually. Five of the eleven organizations receive funding from non-Rwandan government agencies.

Conclusion

As a result of the eleven interviews and the surveys, the researcher gained valuable insight into the inner workings of mission and development agencies operating in Kigali, Rwanda. The time spent with the participants proved to be valuable in the

research process. The participants each contributed to a great understanding of principles of global leadership they employ based on the five factors of:

- Funding
- Staffing
- Board & Executive Leadership
- Leadership Development (global mindset)
- Collaboration Processes

The insights learned through this process will allow the researcher to formulate strategies for mission and development agencies to consider as they seek to be more effective globally, as well as for leaders who serve globally.

CHAPTER FIVE

OUTCOMES AND CONCLUSION

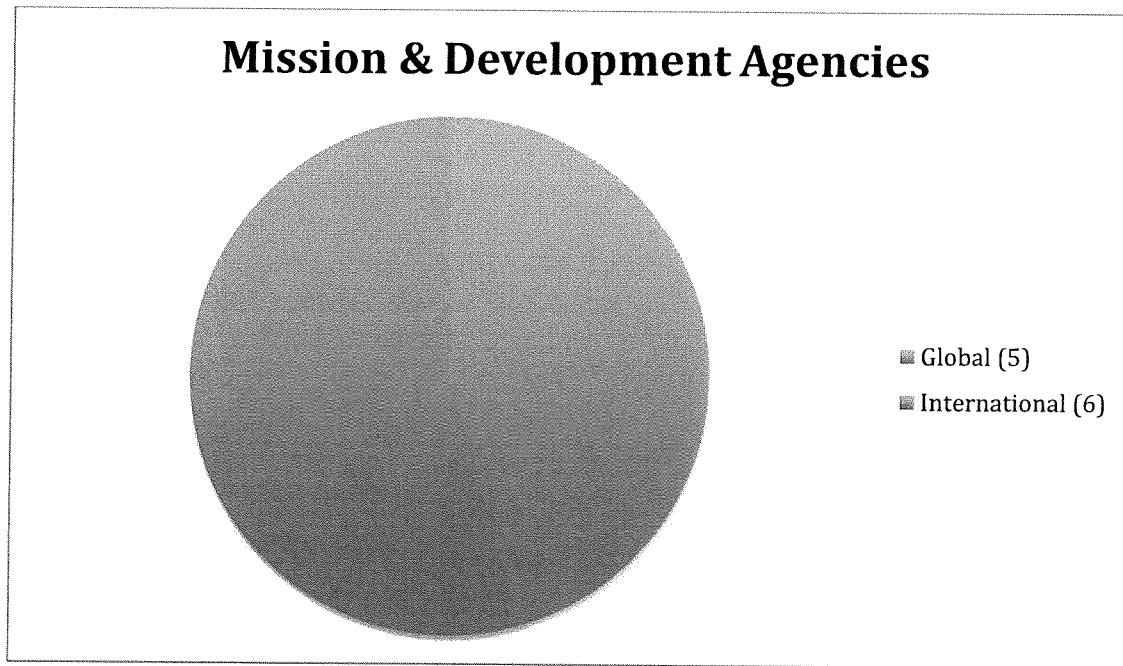
In all instances other than one, the researcher interviewed the head of a mission or development agency in Kigali, Rwanda. In the one instance where this was not available, the researcher interviewed a senior staff member who undertakes the responsibility of being the acting head in the absence of the CEO. Each of these organizations have a global or international office somewhere else, and all of them, with the exception of one, have offices in other countries as well. This one organization that is the exception is getting ready to branch out into seven countries on the Continent of Africa over the next few years. The eleven people interviewed represented a diverse range of ethnic and national backgrounds. Their organizations represented Mission and Development agencies that were Christian and secular. Some of the organizations were funded privately and one agency was a government agency receiving public money from their citizenry to operate in Rwanda. These organizations national budgets ranged from \$200,000 USD to \$650,000,000 USD.

Summary Report

The researcher's thesis was as follows: Many mission and development agencies operate from what Gundling, Hogan and Cvitkovich describe as an, "International Company: Mother Ship/Baby Ship Model as opposed to a Global Company: The

Horizontal Network.”¹ By applying principles of global leadership, in the areas of finances, staffing, board & executive leadership, leadership development (*specifically training a global mindset*), systems and processes to collaborate with co-workers in a location other than yours, mission and development agencies can move from being international companies to global companies.

Global vs. International



Global - 5 agencies are defined as global. Global Definition: Global is a connectedness and collaboration between multiple entities across cultures and nations to produce end products that serve local needs.

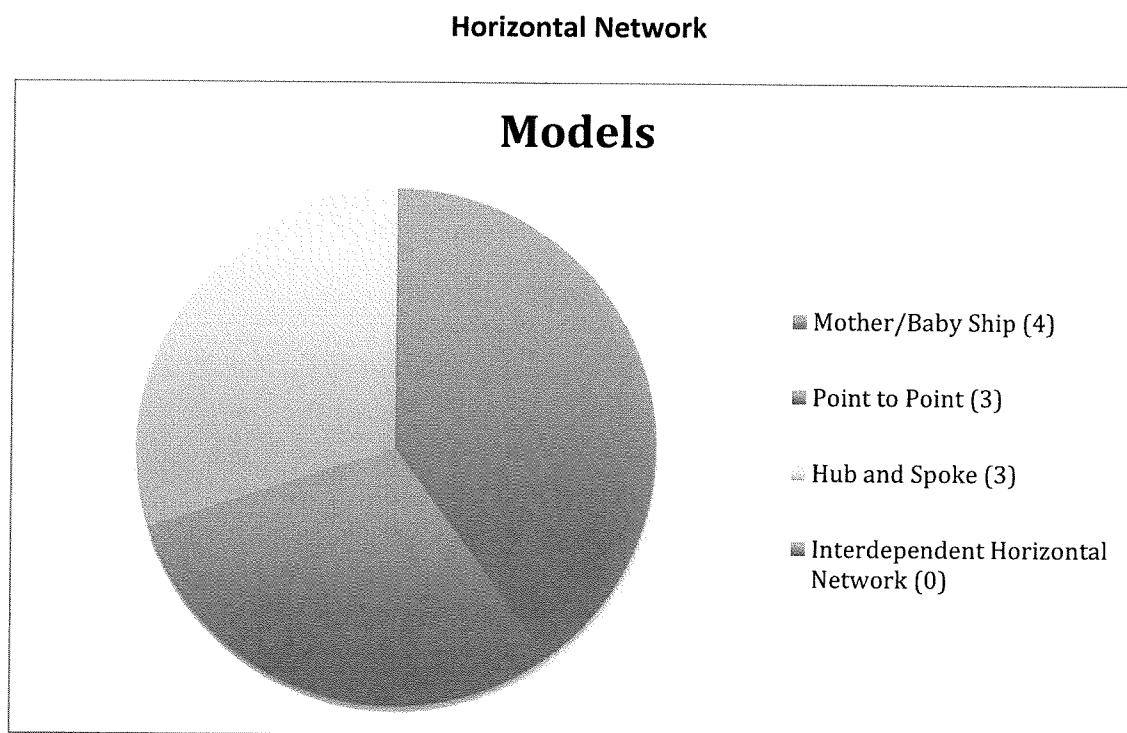
¹ Ernest Gundling, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey, 2011), 79-80, Kindle.

Finding #1: In each of the five agencies that met the criteria of this definition, there was no national agenda from headquarters being promoted. They each developed strategies to meet their mission based on the needs that were present in their respective countries.

International - 6 agencies are defined as international. International Definition: An international company is an arm or extension of a national company doing work in another country or countries.

Finding #2: In each of the six agencies that classified as international, strategy decisions, as to what national entities should do were being determined at the international headquarters.

Models: Mother/Baby ship vs. Point-to-Point vs. Hub and Spoke vs. Interdependent



Finding #3: The researcher concludes the four models that were proposed are sufficient and accurate to describe the differences between a global organization and an international organization. The researcher was able to categorize the 11 mission and development agencies into 3 of the 4 models. There was no agency the researcher interviewed that purely fit the interdependent horizontal framework.

Mother/Baby Ship - Four are described as mother/baby ship model.

Mother/Baby Ship & Interdependent Horizontal Network Description: When determining the differences between international companies and global companies, Gundling, Hogan and Cvitkovich do thorough job of explaining the evolution from a national company to an international company to a global company. They say:

In the corporate arena as well as within the history of many nongovernmental organizations, there is a typical pattern of evolution experienced by organizations they start with a focus on their national market and then evolve with their business toward a global presence. A firm is typically born as a "domestic" enterprise preoccupied with its home market. Later it may become an "international" company, run from a centralized headquarters that tries to replicate its operations in subsidiary locations around the world. The most complex stage of evolution is the "global" company, which consists of matrixed, inter-linked network of operations that are constantly exchanging information and expertise. This type of organization strives to balance the simultaneous need for global consistency and efficiency with the equally pressing imperative to respond to local market conditions. More simply put, along the road to full-scale globalization, it is commonly necessary to move from a "mother ship/baby ship type of structure to a model that consists of a more interdependent horizontal network, in which subsidiaries have greater autonomy while being closely linked with each other as well as with headquarters.²

² Gundling, Hogan & Cvitkovich, *What is Global Leadership*, 79-80.

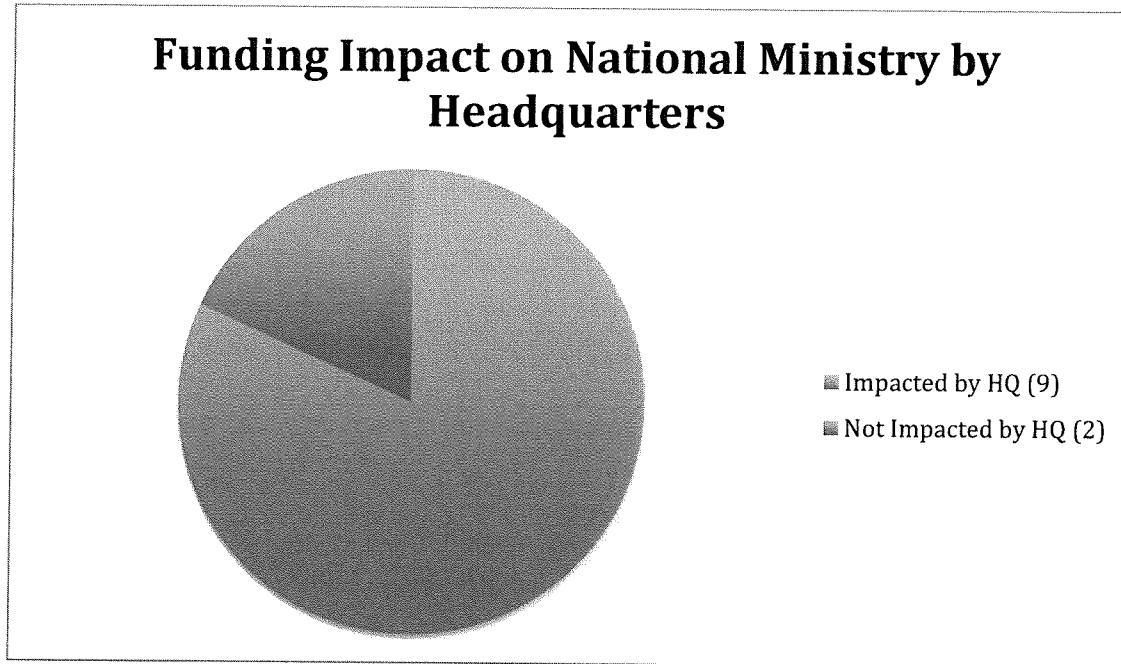
Interdependent Horizontal - Zero organizations were described this way. One came close, but there was not a horizontal connection between country offices.

Point-to-Point – Three organizations were described this way.

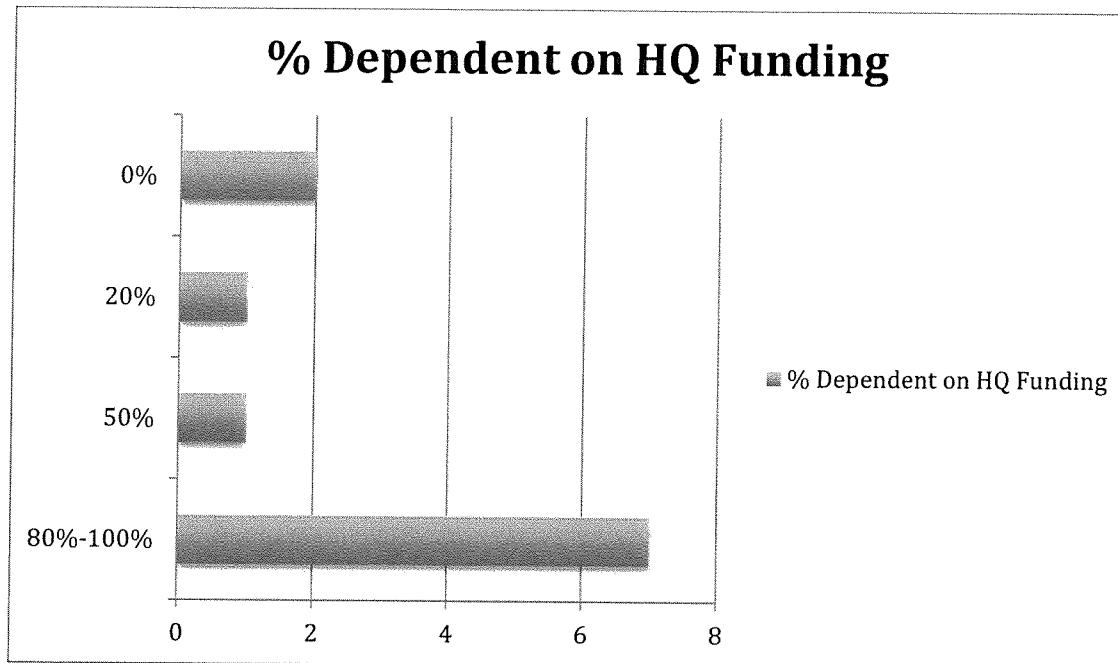
Hub-and-spoke - three are described this way.

Point-to-Point and Hub-and-Spoke Description: Fareed Zakaria points out, "In a post-American world, there may be no center to integrate into. U.S. Secretary of State James Baker suggested in 1991 that the world was moving toward a hub-and-spoke system, with every country going through the United States to get to its destination. The twenty-first century world might be better described as one of point-to-point routes, with new flight patterns being mapped every day."³

³ Fareed Zakaria, *The Post-American World Release 2.0* (New York, NY: W.W. Norton, 2011), 38-39.



In nine of the eleven agency's funding was impacted from headquarters. Seven of these ranged from 80% dependent on headquarters to 100%. One agency's funding was split evenly between headquarters and the country. This meant that the country accounted for 50% of the money they needed and the headquarters provided 50% of the money they needed. One agency contributed 80% of their budget from their national office, and 20 % was provided by headquarters.

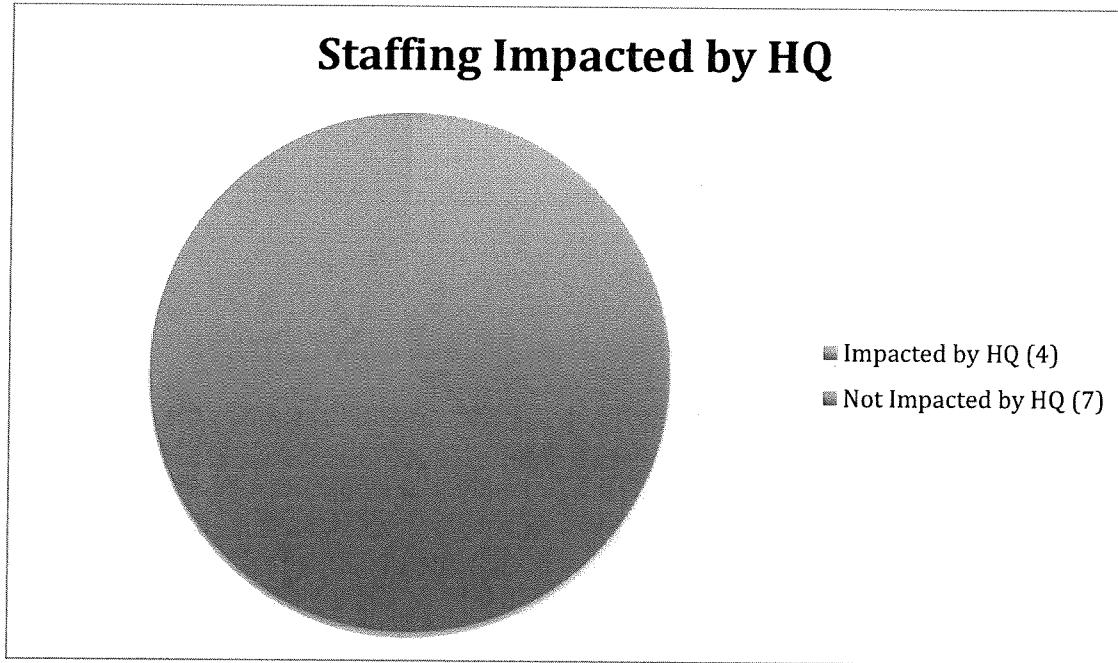


Two agency's funding, funded headquarters. Meaning, there was an assessment on the money that they raised as individuals that went to support the headquarters operations. With both of these agencies, they received zero financial support from headquarters.

Finding #4: The researcher concludes that to move to becoming more global, some amount of funding needs to be the responsibility of the national office. Meaning, all of the funding cannot come from headquarters. Six of the eleven agencies contribute to the development of funding for some portion of their budget outside of headquarters. Five of these six, fit the definition of a global organization. Additionally, of the eleven agencies represented in this study, only five of them would be able to function if funding from headquarters stopped. This point was at the heart of several of the agency leaders, as a well known International agency, shut down their offices in

Kigali, and cited funding as a major reason. As a result all of there national staff were left unemployed. Their expatriate director was given a similar post in another country.

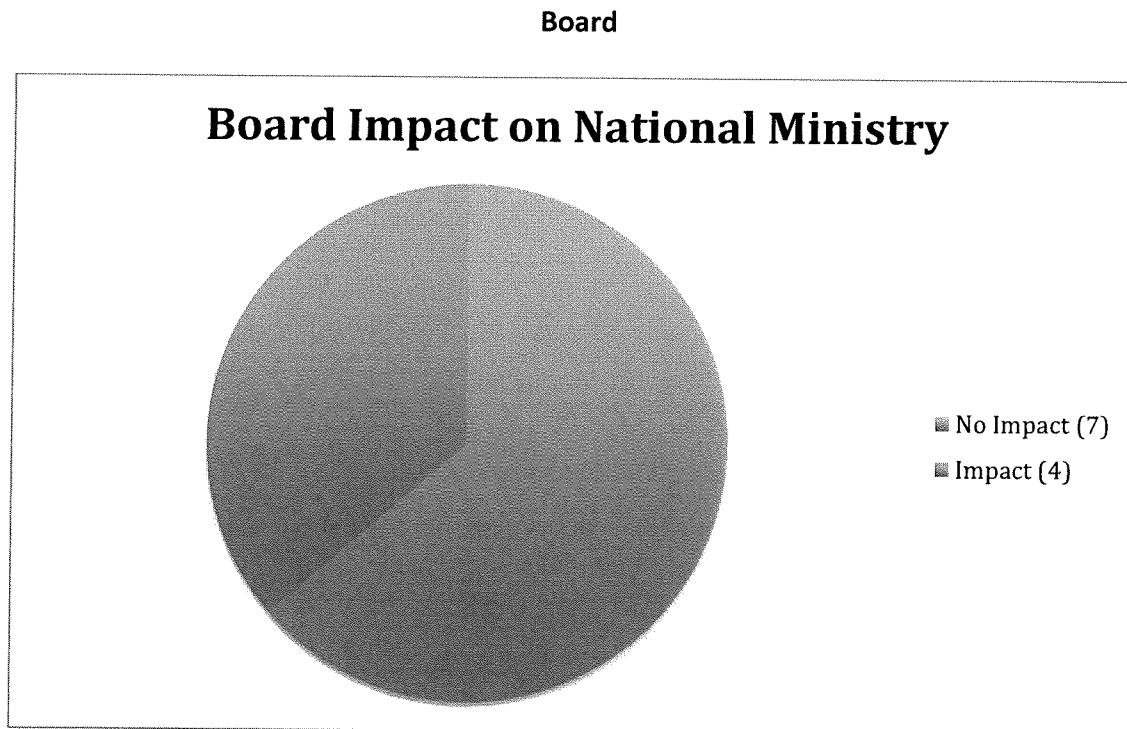
Staffing



Seven of the eleven agencies staffing were not impacted by headquarters. Specifically, their hiring and firing were determined by the national office, not the headquarters office. Of those seven, two of them reported that the budgets for the positions needed to be approved by headquarters.

Four of the eleven agencies reported that staffing was impacted by headquarters. Three of these range from placement of staff to training responsibilities to hiring and firing. One of the four reported that while they had the final say on if a staff was placed in their country location, headquarters did everything else in the hiring process.

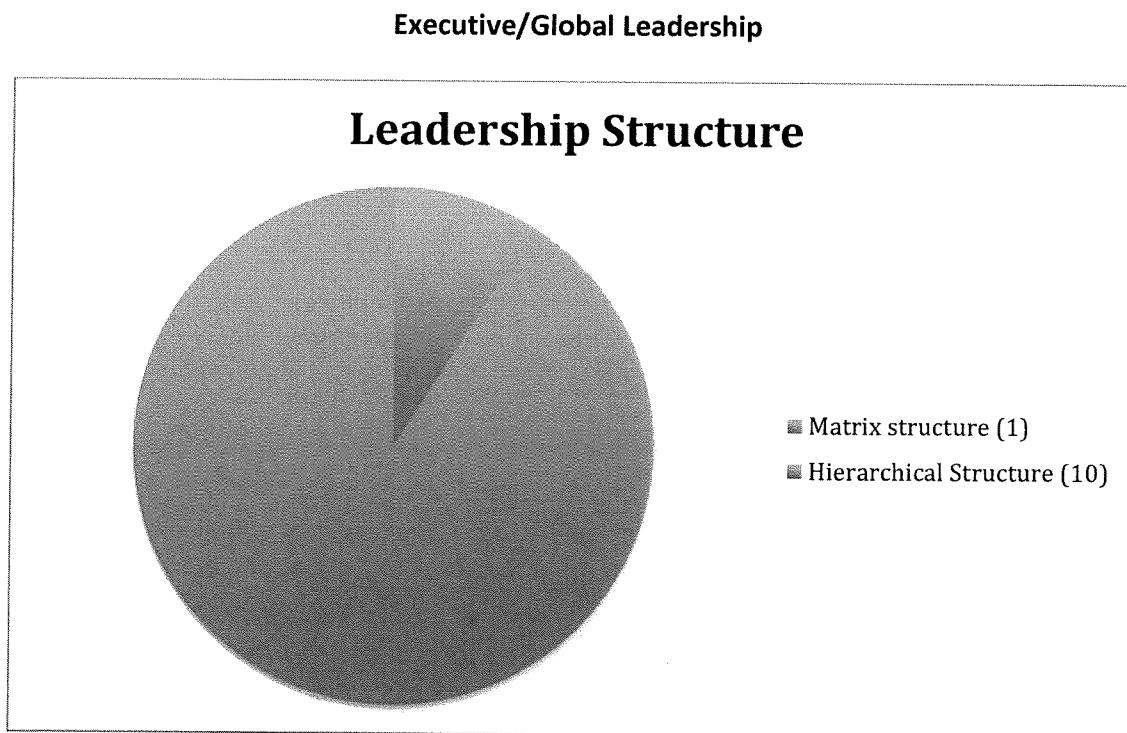
Finding #5: The researcher concludes in order for an organization to move from international to global, final staffing decisions must be made by the national office, in conjunction with the headquarters where appropriate. Of the five agencies that meet the qualifications of a global organizations, three of them were not impacted by headquarters in terms of staffing. Two of them that were impacted, played a significant role in the hiring of staff. Of the five agencies, four of their national offices had the final say on hiring and firing personnel.



Seven of the eleven reported no impact or influence from the board in their normal operations. One of those seven did report the board made two trips per year to various locations worldwide.

Four of the eleven reported the board had a direct impact on what they did on the field. Of these four, one reported the board had control of allocating the funding for the national locations. One reported the international board was part of their annual review. Two reported having local boards that were involved in various aspects of the day-to-day operations.

Finding #6: The researcher concludes in order for an organization to move from international to global, the role of the board is inconclusive. Of the five organizations identified as global, only two of them identified their board as playing an influential role in their national offices. Additionally, two of the organizations that described their boards as highly involved were classified as international organizations.

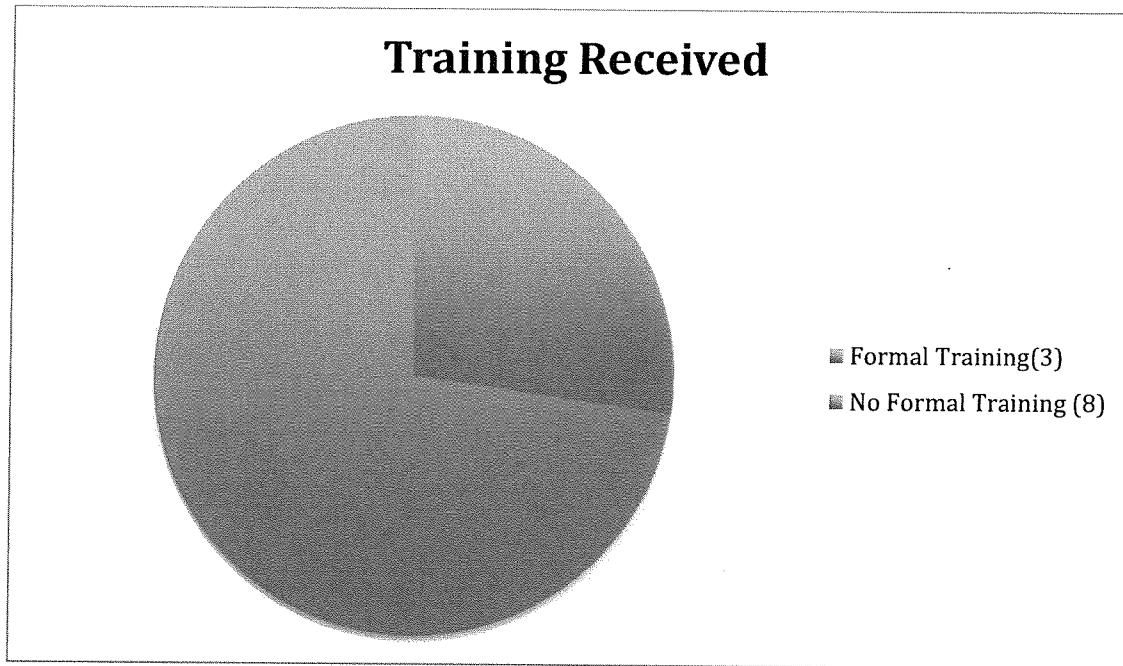


One of the eleven reported a matrix structure. The matrix was comprised of Presidents (larger office national directors), support office directors (offices that provided funding to other offices) and program directors (they held expertise in one of the programs their organization implemented worldwide).

Ten of the eleven agencies reported a hierarchical leadership structure. Seven of the eleven agencies that reported a hierarchical structure of leadership, reported their national director role as country director was three layers below the President of the organization. All seven of these agency directors reported to a regional director who would report to a Vice President who would report to the President. One of the ten agency directors that reported a hierarchical structure reported one layer from them to the president. One of the ten reported two layers from them to the President. Both of these that reported one or two layers, were the smallest of the 11 organizations in terms of staffing. One of the ten reported five layers from the national director to the president.

Finding #7: The researcher concludes in order for an organization to move from international to global, national directors must have access to the highest level of leadership of the organization. Four of the five organizations that were classified as global, the national office directors had access to the President of the organization.

Training/Leadership Development



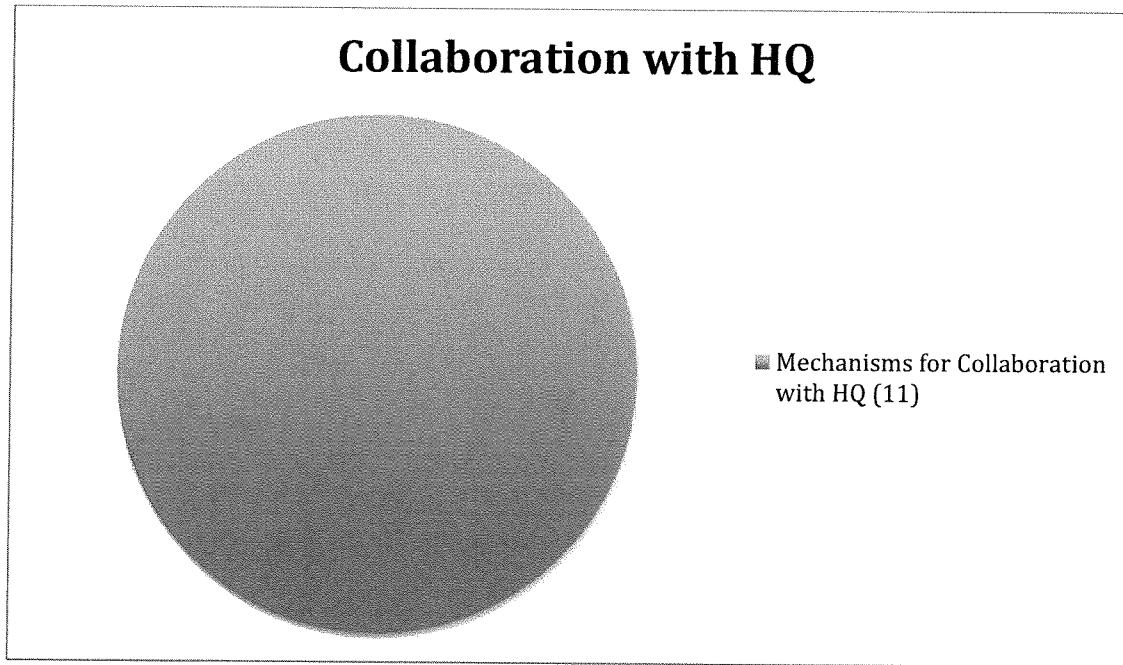
Eight of the eleven reported they received no formal training for the leadership role they were in. Of those eight, three reported they received informal training for the leadership role in the way of mentoring. Two of these three reported this informal training was done by the predecessor. One of the three reported this informal mentoring was through interactions with the founder. One of the eight reported they received informal training through experience in their organization.

Three of the eleven reported they received formal training and continue to receive formal training for the role they are in.

Finding #8: The researcher concludes in order for an organization to move from international to global, training national directors must be a part of the process. Two of the three organizations that reported they received formal training are classified as global. These two organizations are continuing to provide training to the directors

throughout the tenure of the directors. Additionally, two of the three organizations that reported they received informal training, are classified as global. Finally, the one agency that reported they received informal training through experience is also classified as global. Therefore, all five organizations that are classified as global, their national office leaders received either formal or informal training.

Collaboration with Headquarters

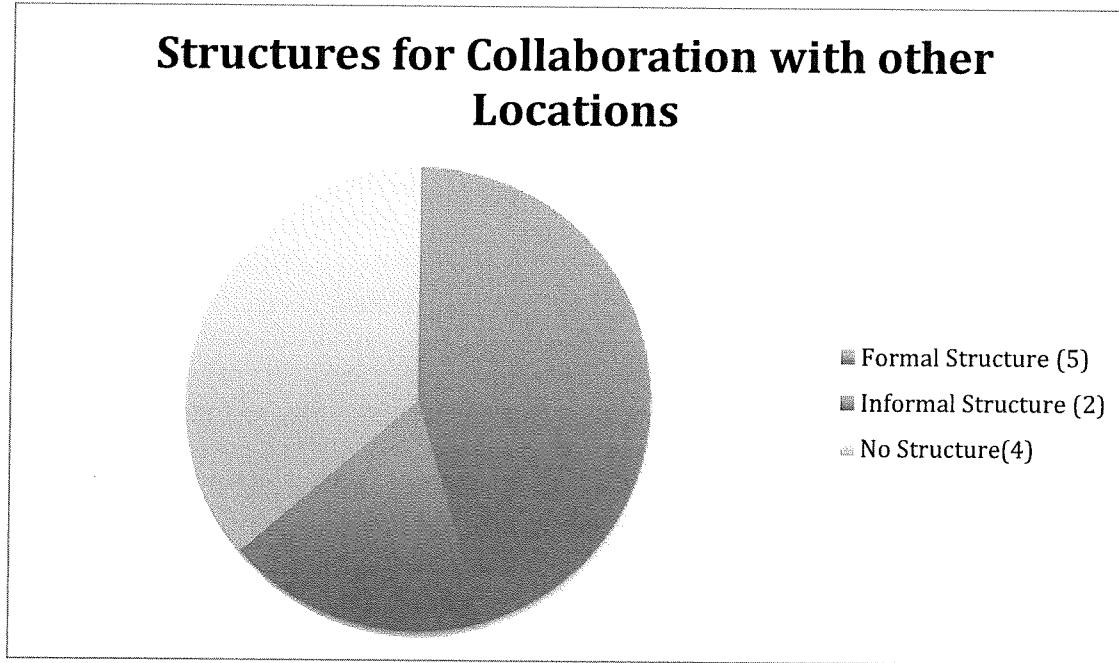


All of the eleven agencies reported they had sufficient mechanisms and processes in place for collaboration with headquarters. One of the eleven agencies reported while they have mechanisms in place, their interaction was limited.

Finding #9: The researcher concludes in order for an organization to move from international to global, proper systems for collaboration with headquarters must be in

place. Of the five agencies that were classified as global, all five had sufficient mechanisms in place to collaborate between the national office and headquarters.

Collaboration with Other Locations



Five of the eleven reported they had a formal structure in place to collaborate with their colleagues in other locations. Two of the eleven reported they had informal structures in place to collaborate with their colleagues in other locations. Four of the eleven reported there were no structures in place to collaborate with the colleagues in other locations.

Finding #10: The researcher concludes in order for an organization to move from international to global, proper systems for collaboration between countries must be in place. Of the five organizations that were identified as global, four of them had systems in place to collaborate with their colleagues across borders. Three of these four stated

they had formal systems in place setup by their organization, and one stated their system was based on their own initiative and the initiative of other national leaders.

General Lessons from Interview Data and Experience

The researcher found the learning that occurred as a result of the interview process to be significant. He considers this learning to be parallel to the learning through the readings and modules he attended during the course of his studies. The researcher found the opportunity to be with mission and development leaders of national offices in Kigali, Rwanda to be rewarding, challenging and inspiring.

Here are a few key take-aways for global organizations and global leaders:

Lesson #1: There are different ways to accomplish a mission. While there were similarities to how some of the agencies functioned, and similar goals for their mission and vision, each agency was unique in how they sought to accomplish their mission. Some agencies were very dependent on national staff while others solely employed expatriate staff. Some agencies utilized only private funding and others only public funding, and some utilized both. Some agencies clung closely to their faith and integrated their faith into the daily activity of their mission, while others did not engage their faith at all.

Lesson #2: The most satisfied leaders were those whose organizational structures and processes were people-driven and not structure-driven.

Of the eleven leaders that were interviewed, six of them seemed to be thriving in their role as leaders of their agencies. In each of these cases, the organizational

structures they were working within, allowed them to care first for the people in their organization, and not just for the organization. One example was a leader that was able to provide care for a staff member that was under their supervision. This person seemed to be struggling in various aspects of their job and also in their life. The HR structure allowed for this supervisor to engage with this staff member and provide the best support for this person and their family. This came at the expense of the organization as the person was pulled from their day-to-day role to receive the care they needed. Others were called upon to finish the duties originally assigned to the staff member.

Lesson #3: When organizations are not able to serve their constituents, and the organization is not able to change, they should close.

Of the 11 organizations that participated in the interview, the researcher would recommend only one of them to close. According to the interviewee, this organization needs to change philosophically and theologically. The participant also suggested the organization would need to have a complete mindset change. At the time of the interview, there were major changes taking place within the organization. Based on the participant and the information they provided, the researcher does not believe this organization is capable of making such a drastic change in the areas described above. As such, the researcher would recommend this particular organization closes its doors.

Lesson #4: When organizations are not able to fulfill their mission, but are willing and able to change, they should readjust.

Two of the organizations the researcher interacted with had to shift and readjust their focus over time. One of these organizations had to refocus the majority of their work from outside of their founding country back to their founding country. Another organization broadened their focus from one aspect of community development work to other sectors within the broader framework of community development. As these organizations shifted their focus, they are now better able to accomplish and fulfill their mission.

Lesson #5: All organizations and leaders should seek to be globally sensitive as they move towards accomplishing their mission at every level of the organization - board, executive leadership, regional leadership and national leadership.

Nine of the eleven organizations communicated at various stages, an awareness to be globally sensitive in their dealings with others at all levels. This was evident specifically in their hiring process. The two organizations that did not communicate a level of global sensitivity, are two of the oldest organizations with the highest levels of control at the board level. Both of these organizations are controlled nationally in terms of strategy, funding and staffing by the board and executive levels at their international headquarters.

Lesson #6: Organizations and leaders who serve globally, must be intentional about their training and leadership development. The two best training and leadership development programs the researcher learned about, were from two of the organizations that were identified as global. Each of these organizations had training and leadership development at every level of the organization. The training occurred

before and after the leader was placed in their role, meaning, once a person is given a leadership role, they continue to receive training and development from the organization.

Lesson #7: To become more global, ideas and practices need to be shared across borders, especially between those in the global south. All of the agencies that were part of the research operate in the global south. Five of the six that were classified as International, do not have mechanisms in place to hear from their teammates that are working in other countries. They are more connected with headquarters than with their colleagues who are doing similar work in other parts of the global south.

Lesson #8: To become more global, international organizations must learn how headquarters can share more power with the field. This learning goes hand-in-hand with learning #7. While the agencies who are international have experts at their headquarters, the crux of their mission is taking place on the field, in various nations. These international organizations must find ways to better empower their field offices and national personnel. Headquarters must take the posture of a learner from those in the field.

Lesson #9: Boards must be globally diverse to be a global organization. Of the eleven organizations, only two had boards at the global level that were comprised of members from different countries. Both of these organizations are considered global and are very healthy in their standing as a global organization. One leader, from an organization who was classified as International stated for his organization to become more global, the Board needed to change. They needed to have more than just one

nation represented on the board. This leader is from the Global South, and was the first non-American country director appointed in his organization.

Lesson #10: Intentional collaboration processes are vital to an organizations ability to learn. Three of the eleven organizations had very intentional and intensive collaboration processes that were instilled by the overall organization. These processes included:

- Regular interactions with their supervisors.
- Consistent interactions with their country director peers in their region. This took place over video conferences as well as in person throughout the year. Some meet twice a year, while others meet once a quarter. This was also available for members of their teams to interact with peers in similar roles in their region or globally.
- Communication systems that allowed them to interact with country directors all over the world. (phones, Skype, Whatsapp, YAMMAR, etc.)
- Scheduled interactions with all country directors from around the world.
- Annual or biennial meetings with all the national directors and the President and Executive leadership team.

Lesson #11: An intentional posture of learning is vital for the success of any global organization or global leader. Global organizations and global leaders cannot rely on their experience or education from the past to succeed in the present and in the future. Global organizations and global leaders must constantly be willing to learn and place themselves in positions where learning is part of their normal way of life. For

organizations and leader this could look like regularly scheduled opportunities to learn from one another within and without their organization. This learning could be in the form of:

- Reading magazines, news articles and books within their areas.
- Seminars attended
- Intentionally living cross-culturally
- Courses taken
- Interactions with members from their own organization from other countries.

While the above list is not exhaustive, these five continued to surface as the researcher would ask the participants how they kept learning.

Limitation of Research & Future Possibilities

While the researcher enjoyed the experience to sit and learn from 11 different leaders of mission and development agencies, he recognizes there are limits to his research. The first limit was the sample size. For illustrative purposes, 11 was sufficient to illustrate trends in mission and development agencies. However, this was not a large enough sample size to be representative worldwide. As the researcher continues to expand his learning, he may consider expanding the research to include more organizations to interview beyond the 11. Additionally, he may consider adding more organizations that would be equal in number in terms of mission agencies, development agencies and government agencies. This would provide further insight into the respective differences that are faced by each of these categories of agencies.

Another limitation in the research was all the companies that were researched were focused on Rwanda. While Rwanda's unique history provides incredible opportunities for mission and development agencies, its unique needs may not translate to needs in other countries. In the future, the researcher may consider conducting interviews with the same mission and development agencies, but in a different country. This would allow the researcher to see if the findings were unique to the organization's operations in Rwanda or consistent worldwide.

A third limitation to the researcher was in only interviewing the leader of the mission and development agency in Rwanda, he was only getting one person's perspective from within each organization. In the future, the researcher may consider interviewing multiple people from within one agency. The researcher may consider interviewing a few people in Rwanda as well as their direct supervisor in the international or global headquarters. This would give the researcher further insight into the workings of the organization. The perspective of others in the national office as well the perspective of leader in the international or global office would add to the learning.

Current Implementation

The researcher is not just an academician, but also a practitioner. As a result of his learning, the researcher has been able to implement changes in his life and leadership.

Implementation #1: While serving in a new context, the researcher has taken time to meet with other global leaders who are different than he is. These leaders are

from different ethnic and national backgrounds than the researcher. In addition their expertise is often in a field that is different than the researchers. This has included CEO's of large companies, lawyers, government leaders, Ambassadors, and heads of Mission and Development Agencies who are serving in Rwanda. As he explored the interests of others, the theme of global leadership was a common theme found among those he interacted with.

As a result of this, the researcher has launched a global leadership group. This group is by invitation only. While several people were invited to join, the initial group meeting consisted of an African Ambassador to the UN and African Union, a lawyer that wrote the commercial law practices for Rwanda after the genocide, an Ethiopian leader of an NGO operating in Rwanda, a Canadian leader of an NGO operating in the education sector in Rwanda, and the researcher himself. The group watched a TED talk by Fred Swaniker on leadership in Africa and discussed the *Bill and Melinda Gates 2015 Annual Letter*.

The discussion was rich, and there was much learning that was taking place. To hear from leaders that were part of rebuilding the country after the genocide was eye opening and insightful. To hear from other leaders who have been serving in a variety of sectors and to hear their best practices and learnings was beneficial. As a result of this initial gathering, there is interest on behalf of the participants to gather regularly. In addition, there is interest to expand the group to include other global leaders from various sectors of society. This global leadership group will seek to quarterly in its initial year.

Implementation #2: School leadership/Capital Campaign

While the researcher is leading the Kigali International Community School, he has addressed each of the 5 areas he researched in other organizations.

- Finances – he has sought to balance the funding model of the school where it moves from being dependent on a small amount of primarily U.S based families, to where national families are sharing in the financial load of the school.
- Staffing – while going through his first hiring cycle, the researcher hired staff from around the world and not just from the U.S. His hires came to him from Ghana (via the U.K.), India, China, Uganda, Australia, and one from the U.S. who had grown up in Rwanda.
- Executive & Board Leadership – the researcher has aided the Board in adding two members of East African origin to ensure the Board is reflective of the constituency of the school.
- Leadership Development – The researcher has implemented various programs to help the staff that are entrusted to him to develop them further. A few examples include:
 - Professional Development – the researcher has been able to implement a robust professional development program for his entire staff that focus on being a “missionary-educator.” These offerings take place twice a month and cover a different aspect of teaching outside your home country.

- New Staff Orientation – the researcher implemented a new staff orientation program this year that allowed for new staff to experience more of the culture of Rwanda. This included an extended time traveling through the country as well as connecting with various missionaries that have been serving in the country for more than five years.
 - Staff Retreat – during this past year's staff retreat, the researcher invited a bi-cultural couple, the husband was Rwandese and the wife was Swiss, to talk about living and serving in Rwanda. They covered aspects of culture, calling and developing deeper connections with the Rwandan people.
 - MK2MK – the researcher is currently seeking to set-up a visit that will focus on helping the children of staff deal with issues of being an Missionary Kid (MK) in Rwanda.
- Collaboration – In an effort to model collaboration for his staff and students, the researcher has empowered one of his leaders to develop a Collaboration calendar for the school. This includes department meetings, staff meetings, professional development and staff development. This calendar is an instrumental tool for the collaboration that takes place between the fifty plus staff the researcher is responsible for.
 - Additionally, as the researcher is preparing to launch a growth campaign at his school, he has connected with a school in Nairobi, Rosslyn Academy regarding their growth and development. Rosslyn Academy recently

went through a season of significant physical growth as a school. The researcher chose not to bring in experts from the U.S., but to look to another school that had accomplished significant growth on the Continent of Africa.

Implementation #3: Unreached People Group/Persecuted Church

While the Researcher has over 200 students and 50 staff under his care, with a vision to impact the world for Christ, this year the researcher has introduced Unreached People Groups to his students and staff. At least two times a month they are highlighting and praying for unreached people groups. Additionally, there is a focus on North Korea.

The focus is one of prayer. Additionally, there is teaching as to why these people are unreached. There is also an emphasis on how they as students and staff can possibly address some of the key issues facing the unreached both now and in the future. During the Christmas season, the researcher also lead a giving campaign to help the people of North Korea.

In addition to this, the researcher has started a weekly meeting of staff and students that are interested in learning more about unreached people groups. The group prays through various unreached people groups each day, while also discussing why certain groups are unreached.

Implementation #4: A more personal change the researcher has adopted has been in how he consumes his source for news. His news consumption now includes Monocle and the Monocle App which includes interviews from leaders worldwide. It also includes the BBC, Al-Jazeera, the Economist, as well as the NY Times and CNN from

his home country. Additionally, the researcher now also seeks to utilize the Joshua Project Application to guide his prayers for the Unreached People Group of the Day.

Future Projects/Endeavors

Initially, the researcher will develop a platform to share his learnings with others. This platform will consist of a variety of outlets. This could include the writing of a book based on the discoveries in this study. In addition, he will develop teaching material that can be used to help mission and development agencies as well as other global leaders. The researcher hopes to have the opportunity to work with and serve mission and develop agencies who are wrestling with issues of transitioning from being international to being global. Whether this is in a consulting role or coaching role, the researcher plans to be prepared for opportunities that may arise, while also serving as a global leader of his current organization. Additionally, the researcher is prepared for speaking opportunities that arise in the areas of global leadership. The researcher may also utilize a podcast based on his speaking materials, or make his speaking sessions available to others. The researcher is planning to host all of these opportunities and there learnings on a website that is uniquely crafted to his passion for global leadership.

When the researcher began the formal study of global leadership, he had just stepped away from a global leadership role that was based in the U.S. within a mission agency. This particular role had the researcher interacting with global leaders from over 90 countries on a regular basis. He would frequently travel from the U.S. to other locations, as well as gather with the staff he served at various conferences. He imagined

his learnings in this paper would help him serve leaders from the U.S. that were serving other leaders that were outside the U.S.

Since then, the researcher has relocated to Kigali, Rwanda. He has the opportunity to interact with global leaders from various countries who are serving in Kigali, Rwanda in a variety of ways. Additionally, the researcher has the opportunity to lead an organization that is comprised of members from over 20 countries.

As a result of this change of location, the researcher can now see himself researching and learning as a global learner from Rwanda, instead of from America. He is in the heart of the Global South, and has many opportunities in front of him in Rwanda and East Africa, that can shape his learning and research. These learnings can be used to serve global leaders and global organizations from Rwanda, East Africa, the Continent of Africa and the world. He believes his experiences, learning and research will benefit leaders that are stationed in the Global South and in the Majority World, as well as those that are serving from the United States.

Additionally, as the researcher has the opportunity to serve as the leader of an educational institution, plans have been developed to launch a Global Leadership Center in Kigali, as part of the expansion of the school. The Global Leadership Center will focus on serving organizations in Rwanda and East Africa that strive to grow more in the sphere of global leadership. Additionally, the center will focus on individual leaders who desire to grow more as global leaders. The center will utilize the research from this study to serve organizations and leaders in Kigali, Rwanda, East Africa and the continent of Africa. The center will focus on issues such as critical thinking, and creativity in

leadership to help the Rwandan community to grow in these areas to help them succeed on a global scale.

Additionally, the center will help expatriates who are doing business in East Africa, whether that is a non-profit, for-profit, NGO, mission agency or some other endeavor. There will be seminars and trainings that are offered to show them some of the cultural sensitivities that will be required to succeed in leading globally.

As the Center is developed, opportunities for the continued learnings will be published in some format. Over time, the researcher intends for the Center to grow to not only bless the students at the school to be global leaders, but the nation of Rwanda, East Africa and Africa.

Future Studies

The researcher recognizes while his studies have been extensive, there is much more to be learned in the area of global leadership. There is more to be developed that could help mission and development agencies as well as help develop global leaders. As such, the researcher will continue to be a lifelong learner in the field of global leadership. Listed below are a few ways the researcher is planning to spend his time expanding his knowledge base in global leadership.

- Book list - The researcher has learned many lessons through the depth of reading that accompanied his studies. The researcher plans on continuing to read in the areas of Global Leadership, Mission, Development and Global Christianity.

- *Cultures and Organizations: software of the mind: intercultural cooperation and its importance for survival* by Geert Hofstede, Gert Jan Hofstede and Michael Minkov.
- *Global Leadership: Research, Practice and Development* by M. Mendenhall, J. Osland, A. Bird, G. Oddou, and M. Maznevski.
- *Global Leadership: The Next Generation* by M. Goldsmith, C. Greenberg, A. Robertson and M. Hu-Chan.
- *When Cultures Collide: Leading Across Cultures* by Richard D. Lewis.
- *Real Peace, Real Security: The Challenges of Global Citizenship* by Sharon D. Welch.
- *Leadership Without Borders: Successful Strategies from World-Class Leaders* by Ed Cohen.
- *The Great Evangelical Recession: 6 Factors that will Crash the American Church and How to Prepare* by John S. Dickerson.
- *A Path Appears: Transforming Lives, Creating Opportunity* by Nicholas Kristof.
- *Cosmopolitan Communications: Cultural Diversity in a Globalized World* by Pippa Norris and Ronald Inglehart.
- *Building Cultural Competence: Innovative Activities and Models* by Kate Berardo and Darla K. Deardorff.
- *Riding the Waves of Culture: Understanding Diversity in Global Business* by Fons Trompenaars and Charles Hampden-Turner.

- *Sidetracked: Why our Decisions get Derailed, and How we can Stick to the Plan* by Francesca Gino.
 - *Managing the Professional Service Firm* by David H. Maister.
 - *The Trusted Advisor* by David H. Maister.
 - *To Heal a Fractured World: The Ethics of Responsibility* by Jonathan Sacks.
- Thunderbird - The researcher has valued the learning that has taken place in the formal setting of the doctoral program. As such, he will look for further opportunities to enhance his learning as a global leader institutionally. In particular, the researcher has been impressed with the Thunderbird School of Global Management (<http://www.thunderbird.edu>) for their expertise and training in developing a Global Mindset.
 - Global Mindset Inventory – the researcher will continue to learn from this study to connect lessons for mission and development agencies to Global Mindset Training.
 - Najafi Global Mindset Institute offers a variety of courses. The researcher will look for opportunities to engage with the Institute to further enhance his research.
- Cultural Intelligence - The researcher has put into practice what he has learned through his reading on Cultural Intelligence (<http://www.culturalq.com>). As part of the hiring process at the institution he is responsible to lead, he utilized CQ assessments as part of the hiring process.

- CQ certification – The researcher will consider obtaining a CQ certification to add to his toolbox to help organizations.
- CQ Summit – The Summit is an event that brings together some of the top minds and top research in the field of Cultural Intelligence. The researcher will consider attending a Summit in the near future.
- Fellowships - The researcher cannot say enough about the cohort he was able to study with. Additionally the opportunity to take two weeks each year to be away from his normal setting sharpened his leadership. As such, he will look for ways to continue his education through various cohort based learning opportunities. Two fellowships that are of interest to the researcher are listed below
 - The Aspen Global Leadership Network (<http://www.aspeninstitute.org>)
 - World Economic Forum Global Fellows Program (<http://www.weforum.org/community/global-leadership-fellows>)

Conclusion

The researcher is a practitioner of global leadership. The interactions with the research participants have shaped the researcher's own life and leadership. The researcher recognizes that the conclusion of this project does not mean the end of his own learning in this area. Rather, he is looking forward to the learning that will continue to take place. The researcher is looking forward to continuing as *a global leader who is a lifelong learner who has a specific God-given capacity to influence a*

specific group of people towards God's purposes across cultures and nations, who adjusts to changes and sees differences while accomplishing personal and organizational objectives.

APPENDIX A

INTERVIEW QUESTIONS

- Finances
 - How are your national projects impacted by funding from Headquarters?
- Staffing
 - How is your staff impacted by decisions from Headquarters?
- Board & Executive Leadership
 - How often do you interact with someone at the global level?
 - What is the global Executive team or board's influence on you?
- Leadership Development/Global Mindset training
 - What trainings/methods have been used to help you develop as a global leader by the organization?
 - How have they trained you for the role you are in now?
 - What training do you wish you received?
 - Has the organization trained you to lead globally? If so how?
- Collaboration Process (Connection is a touch point, Collaboration is the means to work on a project together)
 - Are there effective systems and process in place for connection and collaboration?
 - What are they?
 - What would help you collaborate more?

- Models & Definitions
 - What steps need to be taken in areas of Finances, Staffing, Board & Executive Leadership, Leadership Development/Global Mindset Training, and Collaboration Process for your organization to be more global?
 - What are advantages and disadvantages to becoming more global?
 - What are the obstacles you perceive for your organization in becoming more global?

APPENDIX B

SURVEY QUESTIONS

Introduction to International vs. Global

What's the Problem? Many missions and development organizations that have grown to a global scale, were founded in the U.S. during the mid-twentieth century. As such, many of their foundational underpinnings are grounded in what worked for them in the U.S. during this time. As the world has been impacted by globalization, many mission agencies and development organizations have taken steps to adjust to the changes that globalization represents. While organizations have evolved from nationally focused, to having international outreaches, to maintaining international subsidiaries, to now function as global organizations, there are some key areas that need to be addressed to become truly global.

Why am I studying this? As a follower of Christ and as a global citizen, my desire is to help others worldwide. I want to be part of and help mission and development agencies execute their vision and mission better, so they can help the people they are serving. Mistakes that are made in navigating the path from being an international organization to being a global one, are hurting their abilities to accomplish their vision and mission, and thereby lessening the amount of people that are experiencing freedom and fullness of life. This study will serve as a pathway to help mission and development leaders and agencies in Rwanda and around the world, starting with myself.

My Thesis: Many mission and development agencies operate from what

Gundling, Hogan and Cvitkovich describe as an, "International Company: Mother Ship/Baby Ship Model as opposed to a Global Company: The Horizontal Network.[1]" By applying principles of global leadership, in the areas of finances, staffing, board & executive leadership, leadership development, systems and processes to collaborate with co-workers in a location other than yours, mission and development agencies can move from being international companies to global companies.

Potential Outcomes: This study will serve and equip global leaders, serving in global organizations to practice sound global leadership principles. This project will be used to help global leaders and global organizations become more global. I will use the information from this project to help develop a platform where I could help individuals and organizations that desire to move from being international to being global. This platform could include a book, teaching material and speaking material. Based on what is learned through the interview, the questionnaires and analysis, I will implement changes within my own organizations to how we approach finances, leadership, staffing, leadership development and collaboration.

[1] Gundling, Ernest, Terry Hogan, and Karen Cvitkovich. What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders (Boston, MA: Nicholas Brealey Publishing, 2011), Kindle Electronic Edition, Location1591.

Key Terms

DEFINITIONS: Global is a connectedness and collaboration between multiple entities across cultures and nations to produce end products that serve local needs.

International is an arm or extension of a national company doing work in another country or countries.

Global mindset is what you know about other cultures/countries, your desire to learn more about other cultures and nations, and how you put your knowledge into action as you engage and interact with people from other cultures and countries

Models: There are two models that describe the difference between an international company and a global one.

Point to Point vs. Hub & Spoke Model: Fareed Zakaria applies this same principle as he refers to how nations interact with one another politically. He points out, "In a post-American world, there may be no center to integrate into. U.S. Secretary of State James Baker suggested in 1991 that the world was moving toward a hub-and-spoke system, with every country going through the United States to get to its destination. The twenty-first century world might be better described as one of point-to-point routes, with new flight patterns being mapped every day." [1]

Mother/Baby Ship vs. Interdependent Horizontal Network. "In the corporate arena as well as within the history of many nongovernmental organizations, there is a typical pattern of evolution experienced by organizations they start with a focus on their national market and then evolve with their business toward a global presence. A firm is typically born as a "domestic" enterprise preoccupied with its home market. Later it may become an "international" company, run from a centralized headquarters that tries to replicate its operations in subsidiary locations around the world. The most complex stage of evolution is the "global" company, which consists of matrixed, inter-linked

network of operations that are constantly exchanging information and expertise. This type of organization strives to balance the simultaneous need for global consistency and efficiency with the equally pressing imperative to respond to local market conditions. More simply put, along the road to full-scale globalization, it is commonly necessary to move from a "mother ship/baby ship type of structure to a model that consists of a more interdependent horizontal network, in which subsidiaries have greater autonomy while being closely linked with each other as well as with headquarters."^[2]

[1] Fareed Zakaria, *The Post-American World Release 2.0* (New York, New York: W.W. Norton, 2011), 38-39. [2] Gundling, Ernest, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey Publishing, 2011), 79- 80.

Origins & Finances

Tell me about how your organization started and the basics of its financial set-up.

1. Which country was the organization founded?
2. In what year was your company founded?

The next 4 questions ask about differences between your "Global" and "National" budgets. A global budget is the budget the entire organization runs on around the world. The national budget is what the organization runs on in your country.

3. What is the organization's global (worldwide) budget per year?
4. How much money of the global budget is generated in the founding country?

5. What is your national annual budget?
6. What percentage of your national annual budget is generated in your country?

Staffing

Tell me about the staff of your organization.

7. How many staff are in your organization globally?
8. How many staff are in the founding country of the organization?
9. How many staff are in the country you are working in?
10. How many staff in your country are nationals?
11. How many staff in your country are expatriates?

Board & Executive Leadership

The Board of Directors (or its equivalent) is the highest level of leadership in any organization. The Executive Team, or Leadership Team that reports to the CEO or President, works with the CEO to implement the organization's objectives.

12. How many people are on the global board of director's of your organization?
13. Which countries are represented on this board?
14. How many people are on the executive leadership team for the global organization?
15. Which countries are represented on this team?
16. How many people are on the national board of directors in the country you are responsible for?
17. Which countries are represented on the national board?

18. How many people are on the national leadership team?

19. Which countries are represented on this team?

Collaboration Process

Connection is a touch point. Collaboration is the means to work on a project together. I am trying to understand the mechanisms your organization has in place to connect and collaborate together around the world. Specifically I am curious to see how your organization connects and collaborates from the global headquarters to the national leaders in specific countries.

20. How do you (as the national leader) connect with staff from global headquarters?

21. How do you connect with staff from other countries where your organization is present?

22. How do you collaborate with staff from your global headquarters?

23. How do you collaborate with staff from other countries where your organization is present?

Models & Definitions

Based on the facts of your organization and based on your experience as a national leader of your organization, I would like to know if you would define your organization as a global one or an international one. In addition, I would like to know which model you would use to best describe your organization.

Global is a connectedness and collaboration between multiple entities across cultures

and nations to produce end products that serve local needs. International is an arm or extension of a national company doing work in another country or countries.

24. Is your organization best described as international or global?

25. Why did you describe your organization this way?

Models: There are two models that describe the difference between an international company and a global one.

Point to Point vs. Hub & Spoke Model: Fareed Zakaria applies this same principle as he refers to how nations interact with one another politically. He points out, "In a post-American world, there may be no center to integrate into. U.S. Secretary of State James Baker suggested in 1991 that the world was moving toward a hub-and-spoke system, with every country going through the United States to get to its destination. The twenty-first century world might be better described as one of point-to-point routes, with new flight patterns being mapped every day." [1]

Mother/Baby Ship vs. Interdependent Horizontal Network. "In the corporate arena as well as within the history of many nongovernmental organizations, there is a typical pattern of evolution experienced by organizations they start with a focus on their national market and then evolve with their business toward a global presence. A firm is typically born as a "domestic" enterprise preoccupied with its home market. Later it may become an "international" company, run from a centralized headquarters that tries

to replicate its operations in subsidiary locations around the world. The most complex stage of evolution is the “global” company, which consists of matrixed, inter-linked network of operations that are constantly exchanging information and expertise. This type of organization strives to balance the simultaneous need for global consistency and efficiency with the equally pressing imperative to respond to local market conditions. More simply put, along the road to full-scale globalization, it is commonly necessary to move from a “mother ship/baby ship type of structure to a model that consists of a more interdependent horizontal network, in which subsidiaries have greater autonomy while being closely linked with each other as well as with headquarters.”[2]

[1] Fareed Zakaria, *The Post-American World Release 2.0* (New York, New York: W.W. Norton, 2011), 38-39. [2] Gundling, Ernest, Terry Hogan, and Karen Cvitkovich. *What is Global Leadership? 10 Key Behaviors that Define Great Global Leaders* (Boston, MA: Nicholas Brealey Publishing, 2011), 79-80.

26. Which model best represents your organization: Hub & Spoke; Point-to-Point;

Mother/Baby Ship; or Horizontal Interdependent?

27. Why did you describe your organization this way?

Final Thoughts

Finally, these questions give you an opportunity to say something that wasn't in the questions that you answered. I welcome your feedback on anything related to being international or global that is not represented in these questions?

28. Is there any other information that would be helpful for me to understand your organization?

29. Please share ways in which you see how your organization can grow in the area of "Global Leadership." Global Leadership is a dynamic and active process that leads people from multiple countries and cultures towards accomplishing the vision regardless of the multiplexities (multiple complexities) that are present.

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